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Biographical Sketch of EDWARD STILLINGFLEET, Bishop of Worcester.

EDWARD STILLINGFLEET, an English prelate of great abilities and learning, was descended from an ancient family at Stillingfleet, near York; and was born at Cranbourn, in Dorsetshire, April 17, 1635, being the seventh son of his father, Samuel Stillingfleet, gent. After an education at a private grammar school, he was sent, in 1648, to St. John's college, Cambridge; of which he was chosen fellow, March 31, 1653, having taken a bachelor of arts degree. He then withdrew a little from the university, to live at Worxall, in Warwickshire, with Sir Roger Burgoin, a person of great piety, prudence, and learning; and afterwards went to Nottingham, to be tutor to a young gentleman of the family of Pierrepont. After he had been about two years in this station, he was recalled by his patron, Sir Roger Burgoin, who, in 1657, gave him the rectory of Sutton; which he entered upon with great pleasure, having received Episcopal orders from Dr. Brownrigg, the elected Bishop of Exeter. In 1659, he published "*Irenicum, or a Weapon-Salve for the Church's Wounds*:" which, while it showed prodigious abilities and learning in so young a man, gave great offence to many of the church party. He did not scruple afterwards to condemn it himself, declaring, that "there are many things in it, which, if he were to write again, he would not say; some, which show his youth, and want of due consideration; others, which he yielded too far, in hopes of gaining the dissenting parties to the church of England." In 1662, he reprinted this work; and, as he had greatly offended some churchmen by allowing too

much to the state, so he now meant to give them satisfaction, in a discourse, which he joined to it, "concerning the power of Excommunication in a Christian Church:" in which he attempts to prove, that "the church is a distinct society from the state, and has divers rights and privileges of its own, particularly that it has a power of censuring offenders, resulting from its constitution as a Christian society; and that these rights of the church cannot be alienated to the state, after their being united in a Christian country."

The same year, 1662, he published "*Origines Sacrae, or a Rational Account of the Grounds of Natural and Revealed Religion*," a work, which, for extensive and profound learning, solidity of judgment, strength of argument, and perspicuity of expression, would have done the highest honour to a man of any age; and therefore was truly wonderful from one who had but just completed his twenty-seventh year. When he appeared afterwards at the visitation, Bishop Sanderson, his diocesan, seeing so young a man, asked him if he was any relation to the great Stillingfleet, author of the *Origines Sacrae*? Being modestly informed, that he was the very man, he welcomed him with great cordiality, and said that "he expected rather to have seen one as considerable for his years, as he had already shown himself for his learning." Upon the whole, this work has always been justly esteemed one of the best defences of Revealed Religion that ever came forth in our own or any other language. It was republished by Dr. Bentley in 1709, with "Part of another book upon the same subject, written in 1697, from the author's own manuscript," folio. This admirable work made him so known to the world, and got him such esteem among the

learned, that when a reply appeared, in 1663, to Laud's book against Fisher the Jesuit, he was chosen to answer it; which he did to the public satisfaction, in 1664.

The fame of these excellent performances was the occasion that, while he continued at his living of Sutton, he was chosen preacher at the Rolls chapel by Sir Harbottle Grimston, master. This obliged him to be in London in term-time, and was a fair introduction to his settlement there, which followed soon after; for he was presented to the rectory of St. Andrew's, Holborn, in January, 1665. Afterwards he was chosen lecturer at the Temple; appointed chaplain to the king; made canon residentiary of St. Paul's, in 1670; as afterwards prebendary of Canterbury, and dean of St. Paul's: in all which stations he acquitted himself like an able, diligent, and learned divine. While he was rector of Sutton, he married a daughter of William Dobyns, a Gloucestershire gentleman, who lived not long with him; yet had two daughters who died in their infancy, and one son, Dr. Edward Stillingfleet, afterwards rector of Wood-Norton, in Norfolk. Then he married a daughter of Sir Nicholas Pedley, of Huntingdon, sergent at law, who lived with him almost all his life, and brought him seven children, of whom two only survived him.

In 1663, he went out bachelor, and, in 1668, doctor of divinity. He was deeply engaged in all the controversies of his times; with Deists, with Socinians, with Papists, with Dissenters. We forbear entering into particulars, as they do not now appear sufficiently interesting; and the catalogue of his works will give the reader a very tolerable notion of the occasions of his writings, and of the persons to whom they were addressed. In 1689, he was made bishop of Worcester. He had a controversy, in the latter part of his life, with Mr. Locke; who, having laid down some principles in his "*Essay on Human Understanding*," which seemed to the bishop to strike at the Mysteries of Revealed Religion, fell on that account under his lordship's cognizance. Stillingfleet had always

had the reputation of coming off with triumph in all his controversies, but in this was supposed to be not successful; and some have imagined, that being pressed with clearer and closer reasoning by Locke than he had been accustomed to from his other adversaries, it created in him a chagrin which shortened his life. There is, however, no occasion to suppose this; for he had been subject to the gout near twenty years, and it is no wonder, when it fixed in his stomach, that it should prove fatal to him; as it did at his house in Park-street, Westminster, March 27, 1699. Stillingfleet was tall, graceful, and well-proportioned; with a countenance comely, fresh, and awful. His apprehension was quick and sagacious, his judgment exact and profound, and his memory very tenacious: so that, considering how intensely he studied, and how he read every thing, it is easy to imagine him, what he really was, one of the most universal scholars that ever lived. His body was carried to Worcester cathedral, and there interred: after which an elegant monument was erected over him, with an inscription written by Dr. Bentley, who had been his chaplain. This gives a noble and yet just idea of the man, and affords good authority for many particulars recorded of his life. Here follows some account of his writings.

They were all collected and reprinted in 1710, in six volumes folio. The first contains, 1. "*Fifty Sermons, preached on several Occasions*," with the author's life. The second, 2. "*Origines Sacrae*." 3. "*Letter to a Deist*," written, as he tells us in the preface, for the satisfaction of a particular person, who owned the Being and Providence of God, but expressed a mean esteem of the Scriptures and the Christian religion. 4. "*Irenicum: The Unreasonableness of Separation, or an Impartial Account of the History, Nature, and Pleas of the present Separation from the Communion of the Church of England*." The third volume contains, 5. "*Origines Britannicae, or the Antiquities of the British Churches*." 6. "*Two Discourses concerning the Doctrine of Christ's*

Satisfaction," against the Socinians. 7. "Vindication of the Doctrine of the Trinity," in which he animadverts upon some passages in Mr. Locke's Essay. 8. "Answers to two Letters," published by Mr. Locke. 9. "Ecclesiastical Cases relating to the Duties and Rights of the Parochial Clergy," a charge. 10. "Concerning Bonds of Resignation of Benefices." 11. "The Foundation of Ecclesiastical Jurisdiction, and as it regards the Legal Supremacy." 12. "The grand Question concerning the Bishops' right to vote in Parliament in Cases Capital." 13. "Two Speeches in Parliament." 14. "Of the true Antiquity of London," 15. "Concerning the unreasonableness of a new Separation, on account of the Oaths to King William and Queen Mary." 16. "A Vindication of their Majesties Authorities to fill the Sees of Deprived Bishops." 17. "An Answer to the Paper delivered by Mr. Ashton, at his Execution, to Sir Francis Child, Sheriff of London, with the Paper itself." The fourth, fifth, and sixth volumes contain, 18. Pieces written against the Church of Rome, in controversy with Cressy, Sargeant, and other Popish advocates.

On the Critical Study and Knowledge of the Holy Scriptures. By Thomas Hartwell Horne. Lond. 3 vols. 8vo. 1818.

THE HOLY SCRIPTURES, which are also called the BIBLE, that is, THE BOOK, by way of eminence, comprise a great number of different narratives and compositions, written by several persons, at distant periods, in different languages, and on various subjects. This collection of writings is partly historical, partly prophetic, and partly didactic; some books were composed previously, and some subsequently, to an important event, which is adverted to in most of them, called "*the coming of the Messiah*;" who in the Old Testament is treated of as a *future*,* and in the New Testament† as a *present* Saviour and Mediator.

The Bible, as a late eminent prelate† has justly remarked, "is not indeed a plan of religion delineated with minute accuracy, to instruct men as in something altogether new, or to excite a vain admiration and applause; but it is somewhat unspeakably more great and noble, comprehending in the grandest and most magnificent order, along with every essential of that plan, the various dispensations of God to mankind, from the formation of this earth to the consummation of all things. Other books may afford us much entertainment and much instruction, may gratify our curiosity, may delight our imagination, may improve our understandings, may calm our passions, may exalt our sentiments, may even improve our hearts. But they have not, they cannot have, that authority in what they affirm, in what they require, in what they promise and threaten, which the Scriptures have. There is a peculiar weight and energy in *them*, which is not to be found in any other writings. Their denunciations are more awful, their convictions stronger, their consolations more powerful, their counsels more authentic, their warnings more alarming, their expostulations more penetrating. There are passages in them throughout so sublime, so pathetic, full of such energy and force upon the heart and conscience, yet without the least appearance of labour and study for that purpose; indeed, the design of the whole is so noble, so well suited to the sad condition of human kind; the morals have in them such purity and dignity; the doctrines, so many of them above reason, yet so perfectly reconcileable with it; the expression is so majestic, yet familiarized with such easy simplicity, that the more we read and study these writings with *pious dispositions and judicious attention*, the more we shall see and feel of the hand of God in them." Thus are the Scriptures the only rule of our faith and standard of our lives; and thus do they point out to us the only way by which to attain solid comfort, peace, and happiness. "But that which stamps upon

* Compare Psal. xl. 17. with John v. 39. Acts x. 43. and Luke xxiv. 44.

† John i. 45.

‡ Archbishop Secker:

them the highest virtue, that which renders them, strictly speaking, *inestimable*, and distinguishes them from all other books in the world, is this, that they, and they only, contain *the words of eternal life*.* In this respect every other book, even the noblest compositions of man, must fail; they cannot give us that which we most want, and what is of infinitely more importance to us than all other things put together,—ETERNAL LIFE.

"This we must look for no where but in Scripture. It is there, and there only, that we are informed, from authority, of the immortality of the soul, of a general resurrection from the dead, of a future judgment, of a state of eternal happiness to the good, and of eternal misery to the bad. It is there we are made acquainted with the fall of our first parents from a state of innocence and happiness; with the guilt, corruption, and misery which this sad event brought on all their posterity; which, together with their own personal and voluntary transgressions, rendered them obnoxious to God's severest punishments. But to our inexpressible comfort, we are further told in this divine book, that God is full of mercy, compassion, and goodness; that he is not extreme to mark what is done amiss; that he willeth not the death of a sinner, but rather that he should turn from his wickedness and save his soul alive. In pity, therefore, to mankind, he was pleased to adopt a measure, which should at once satisfy his justice, show his extreme abhorrence of sin, make a sufficient atonement for the sins of the whole world, and release all, who accepted the terms proposed to them, from the punishment they had deserved. This was nothing less than the death of his Son Jesus Christ, whom he sent into the world to take our nature upon him, to teach us a most holy, pure, and benevolent religion, to reform us both by his precept and example; and, lastly, to die for our sins, and to rise again for our justification. By him and his evangelists and apostles we are assured, that if we sincerely repent of our

sins, and firmly believe in him and his Gospel, we shall, for the sake of his sufferings and his righteousness, have all our transgressions forgiven and blotted out—shall be justified, that is, considered as innocent in the sight of God—shall have the assistance of his Holy Spirit for our future conduct—and, if we persevere to the end in a uniform (though, from the infirmity of our nature, imperfect) obedience to all the laws of Christ, we shall, through his merits, be rewarded with everlasting glory in the life to come."† Thus do the Holy Scriptures contain "all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."‡

Such then being the utility, excellence, and perfection of the Holy Scriptures, since they are not merely the best guide we can consult, but the only one that can make us wise unto salvation, it becomes the indispensable duty of all carefully and constantly to peruse these sacred oracles, that through them they may become "perfect, thoroughly furnished to every good work."§ This indeed is not only agreeable to the divine command,|| and to the design of the Scriptures,¶ but is further commended to us by the practice of the church in ancient,||

* Bishop Porteus, Lectures on St. Matthew, vol. i. p. 18, 21.

† Article 6 of the United Church of Great Britain and Ireland. The sufficiency of Scripture is ably illustrated by the Bishop of Lincoln, (Elements of Christian Theology, vol. ii. pp. 190—196.), by Dr. Vanmildert, (Bampton Lect. pp. 61—76.), by Dr. Edwards, in his "Discourse concerning the authority, style, and perfection of the Books of the Old and New Testament," vol. iii. pp. 1—44, and most elaborately by Archbishop Tillotson in his "Rule of Faith," particularly part iv. sec. 2. To these works the student is referred, who is desirous of investigating this important topic.

‡ 2 Tim. iii. 17

§ SEARCH THE SCRIPTURES, John v. 39.

|| 1 Tim. ii. 4.

¶ Psal. cix. 24. Acts xvii. 11. 2 Tim. iii. 15. Psal. i. 2.

* John vi. 68.

as well as in modern times, and by the gracious promise made by him who cannot lie, to all true believers, that "they shall *all* be taught of God."* What time is to be appropriated for this purpose, must ever depend upon the circumstances of the individual. It is obvious that *some* time ought daily to be devoted to this important study, and that it should be undertaken with devout simplicity and humility; prosecuted with diligence and attention;† accompanied by prayer for the divine aid and teaching;‡ together with a sincere desire to know and perform the will of God, and laying aside all prejudice, to follow the Scriptures wherever conviction may lead our minds.

In order, however, to study the Scriptures aright, it should be recollected that they are not to be contemplated as one entire book or treatise. "The knowledge of divine truth is, indeed, perfectly distinct from human science, in that it emanates immediately from the Fountain of Infinite Wisdom. Yet has it this in common with human science, that it is made by its

heavenly Author to flow through the channel of human instruction. While, therefore, we "receive it not as the word of men, but, as it is in truth, the word of God,"* we must nevertheless examine it as it is delivered to us, clothed in the language of men, and subject to the general rules of human composition. The deference due to it as a divine production does not interfere with this province of human learning; it only exacts submission with respect to the subject-matter of the revelation, to which the critical investigation is entirely subordinate."†

But, besides the paramount importance of the Holy Scriptures, a further motive to the diligent study of them presents itself, in the facilities that are offered to us for this purpose by the numerous publications on the criticism and interpretation of the Bible, which have appeared at different times, and whose most valuable precepts it is the design of the present work to concentrate. In fact, "a willingness to know and to do the will of God implies a willingness to resort to all necessary helps for advancement in the truth, and for security against error."‡ The value of such helps was never questioned, except by those who chose to despise what they did not possess. "They are of distinguished value in theology; but then, like every thing else that is excellent, they have their province. While they are supreme in the concerns of human investigation, they are subordinate in those of divine. They cannot communicate a right disposition of heart, nor can they compensate for its absence. Like the armour of the ancient warrior, if the native vigour of the frame can wield them with alertness and skill, they are his defence and ornament; but if this vigour be wanting, they are of no advantage whatever; they become, on the contrary, a burden and an incumbrance."

* Isa. liv. 13. Jer. xxxi. 31. John vi. 45. Heb. viii. 11. and John xvi. 13. Luke xi. 13. Eph. i. 17. "The Revelation of the Holy Ghost inspireth the true meaning of the Scripture to us: in truth, we cannot without it attain true saving knowledge."
Second Homily of the Scripture.

† "Without attention," says a pious but neglected writer of the seventeenth century, "all books are alike, and all equally insignificant: for he that adverts not to the sense of what he reads, the wisest discourses signify no more to him than the most exquisite music does to a man perfectly deaf. The letters and syllables of the Bible are no more sacred than those of another book; it is the sense and meaning only that is divinely inspired: and he that considers only the former, may as well entertain himself with the spelling-book." *Lively Oracles*, sect. viii. § 25.

‡ "Though the natural man may well enough apprehend the letter and grammatical sense of the word, yet its power and energy—that insinuating persuasive force whereby it works upon our hearts—is peculiar to the Spirit: and therefore, *without his aids*, the Scripture, while it lies open before our eyes, may still be as a book that is sealed, (Isa. xxix. 11.) and be as ineffectual as if the characters were illegible." *Ibid.* sect. viii. § 24.

* 1 Thess. ii. 13.

† Professor Vanmildert's *Bampton Lectures*, p. 22.

‡ *Ibid.* p. 41. The whole of his second sermon, on the moral qualifications requisite for a right apprehension of the Sacred Word, is truly excellent.

With regard to the *order* to be pursued in reading the Scriptures, it may be sufficient to remark, that it will be desirable to peruse those books first which are written in the plainest style, and consequently best adapted to the capacity of the mind; and afterwards to proceed gradually from the easier books to such as are more difficult, and especially to read those in succession which are of a parallel argument; from the New Testament to the Old, and from the simpler books to such as are more abstruse. "I can speak it from experience," says the celebrated Erasmus,* "that there is little benefit to be derived from the Scriptures, if they be read cursorily or carelessly: but if a man exercise himself therein constantly and conscientiously, he shall find such an efficacy in them as is not to be found in any other book whatsoever." "The *genuine* philosophy of Christ," says the same eminent scholar and critic, "cannot be derived from any source so successfully, as from the Books of the Gospels and the Acts of the Apostles; in which if a man philosophise with a pious spirit, *praying* rather than arguing, he will find that there is nothing conducive to the happiness of man, and the performance of any duty of human life, which is not, in some of these writings, laid down, discussed, and determined, in a complete and satisfactory manner."

The wicked Teacher.

From Bishop Bull's Sermon on the Priestly Office.

I MIGHT here be very large in representing the necessity of holiness in a minister, but I shall only observe, that the wicked teacher sins with the highest aggravation of his guilt, and the least hope of his repentance; he is the greatest and most desperate sinner.

The greatest sinner; for either he is a person of more than ordinary knowledge, or he is not: If not, he sinned greatly in undertaking that office, to which so great a know-

ledge is requisite: If he be, his knowledge doubtless increaseth his guilt. "For he that knows his master's will, and doth it not, shall be beaten with many stripes." Besides, he must needs sin with a very strange assurance, by living in that wickedness which he daily reproveth and preaches against, and so becoming *αὐτοκατάκριτος* a condemned man from his own mouth.

But that which I chiefly urge is this: The wicked teacher is, of all men living, in the most hopeless and desperate condition. It is usually observed of seamen, that dwell in the great deep, that if they are not very pious, for the most part they are desperately wicked; because they daily behold the wonders of the Lord, and besides live in a continual and very near danger, bordering upon the very confines of death, and being,

Quatuor aut septem digitis, a morte remoti, but a few fingers breadth divided from their fluid graves. And if these considerations do not persuade them to fear the Lord exceedingly, as it is said of the mariners in Jonah i. ver. 16. it argues that they are exceedingly hardened. The observation is truer of the minister; if he be not a good man, he must needs be extremely bad; for he daily converseth in the great deep of the holy scriptures, and there sees and reads such things, that if they do not effectually persuade him to piety, it is certain he is a man of an obdurate heart.

What remedy is likely to work this man's cure and repentance? Will the dreadful menaces and threats of God's word affright him? No; these are daily thundered out of his own mouth, and yet to him they are but *bruita fulmina*. Will the gracious promises of God allure him? No; he daily charms his hearers with these, but remains himself as the deaf adder. Will those ex-

* Præf. in Paraphras. in Luc.

cellent books of learned and pious men, that he reads in his study, work any good on him? No; he that slights God's word, will little regard the words of men. Will the public prayers make him serious? No; he daily reads them, and his daily practice is contrary to his daily prayers. Will a medicine compounded of the flesh and blood of the Son of God (I mean the holy Eucharist) do the miserable man any good? No; he hath frequently received those dear pledges of his Saviour's love, and yet is still as bad as ever, and so hath trodden under foot the blood of the everlasting covenant, wherewith he should have been sanctified. The Lord look upon this man, for there is no hope of him without a miracle of divine mercy. Nay, indeed, all these excellent means, by being made familiar to him, have lost their efficacy upon him. Our Saviour, methinks, doth excellently represent the hopeless condition of a vicious minister, by a parable, Matt. v. ver. 13. where speaking to the Apostles (considered, I suppose, as ministers of the word) he tells them, "Ye are the salt of the earth, but if the salt have lost its savour, wherewithal shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." Salt, if it be good, is of excellent use to season many things, but if it become itself unsavoury, it is not only the most useless thing, "good for nothing but to be cast out," &c. but irrecoverably lost; there is nothing will fetch putrid salt again, "for if the salt hath lost its savour, wherewithal shall it be salted?" Thus necessary is holiness in a minister, both for himself and others.

On the Psalms of David.

From Hannah More's late Work on Prayer.

THE Psalms of David exhibit the finest specimens of experimental re-

ligion in the world. They are attended with this singular advantage and this unspeakable comfort, that in them God speaks to us and we speak to him. This delightful interlocution between the King of saints and the penitent sinner; this interchange of character, this mixture of prayer and promise, of help implored and grace bestowed, of weakness pleaded and strength imparted, of favour shown and gratitude returned, of prostration on one part and encouragement on the other, of abounding sorrow, and overflowing mercy, this beautiful variety of affecting intercourse between sinful dust and infinite goodness lifts the abased penitent into the closest and most elevating communion with his Saviour and his God.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM I. This Psalm was placed first, as a preface to all the rest, being a powerful persuasive to the diligent reading, and serious study of the whole book, and of the rest of the Holy Scriptures, taken from that blessedness which attends upon this study and practice. *Poole.*

I BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Ver. I. *Blessed is the man, &c.* In other words, Great is the happiness of that man who hath not trod in the steps of the ungodly, or, if he hath at any time been seduced by them, did not persist, like those hardened wretches, in evil courses; much less proceed so far in his impiety, as to be one of that company who deride and scoff at religion. *Bp. Patrick.*

[To sit, signifies a fixed, determinate, secure, resolute establishment in a habit of wickedness; whereas walking, or standing, in the way of sinners, represents only particular wicked actions. And the seat of the scornful signifies the highest power and dominion of impiety. *Dr. S. Clarke.*]

[Men are usually first corrupted by bad counsel and company, which is called "walking in the counsel of the ungodly;" next they habituate themselves to their vicious practices, which is "standing in the way of sinners;" and then, at last, they take up and settle in a contempt of all reli-

gion, which is called "sitting in the seat of the scornful." *Abp Tillotson*]

[A life of wickedness is gradual and progressive. One criminal indulgence lays the foundation for another, till, by degrees the whole superstructure of iniquity is complete. When the sinner has once put forth his hand to the forbidden fruit, and thinks that he can taste and live, he returns with greater and greater avidity to repeat his crimes, till the poison spreads through all his veins, and all the balm of Gilead be ineffectual for his cure. One sin indulged, gathers strength and abounds; it increases, it multiplies, it familiarizes itself with our frame, and introduces its whole brood of infernal inmates, worse than pestilence, famine, or sword. *Logan.*]

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

[The miseries which the wicked endure here, are but the beginning of their sorrows. That God, whose grace they abused, whose mercy they undervalued, and whose power they despised, is now their awful and inexorable Judge. The wicked have no cause to complain of the sentence that is passed upon them. They have brought it upon their own heads. They have been the instruments of their own ruin. They have brought themselves into a situation in which it is impossible for them to be happy. Their own hearts will condemn them. The final sentence is pronounced, they are driven from the presence of the Lord, they are cast into outer darkness, where the worm dieth not, where the fire is never quenched. *Logan.*]

This Psalm, like the Sermon on the Mount, opens with a "beatitude" for our comfort and encouragement, directing us immediately to that happiness, which all mankind in different ways are seeking after. He who hath once brought himself to "delight" in the Scriptures, will find no temptation to exchange that pleasure for any which the world or the flesh can offer him. Such an one will make the oracles of God his companions by day and by night. He will have recourse to them for direction, in the bright and cheerful hours of prosperity; to them he will apply for comfort, in the dark and dreary seasons of adversity. And, by continual meditation in the Sacred Writings, he will as naturally improve and advance in holiness, as a tree thrives and flourishes in a kindly and well-watered soil. *Bp. Horne.*

PSALM II. [Prophetic of Messiah's exaltation *Bp. Horsley*]

This Psalm may be supposed to relate, in the first place, to David, whom God established upon the throne of Israel, notwith-

standing the opposition of his enemies. It contains also an illustrious prophecy of the kingdom of Jesus Christ, which, in spite of every attempt, both of Jews and Gentiles, God has wonderfully established, even to the uttermost parts of the earth. It is appointed to be read on Easter-day, when our Lord, by his resurrection, took possession of this glorious kingdom. *Travel, Bp. Patrick.*

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

[4. *He that sitteth in the heavens shall laugh:*] This is spoken of God, after the manner of men, to denote his utter contempt of the opposition of his enemies, the perfect ease with which he was able to disappoint all their measures, and crush them for their impiety and folly; together with his absolute security that his counsel should stand, and his measures be finally accomplished; as men laugh at, and hold in utter contempt, those whose malice and power they know to be utterly vain and impotent. The introducing God as thus laughing at, and deriding his enemies, is in the true spirit of poetry, and with the greatest propriety and dignity. See also Ps. xxxvii. 12, 13 "The wicked plotteth against the just—The Lord shall laugh at him, for he sees that his day is coming." In the place before us the whole description is grand. Jehovah is he, who is seated in the heavens, far beyond the effects of their rage and malice; from thence he sees their secret counsels, confederate armies, and united obstinate endeavours to oppose what he had solemnly decreed. There he securely laughs at them, derides their projects, and will soon make them feel the effects of his vengeance.—The representation of the Psalmist, as it is figurative and allusive, is with the utmost propriety and decency, and highly expressive of that sovereign contempt, with which Jehovah views the princes and rulers of the earth, in their united opposition to the schemes of his providence, and the determinations of his wisdom and goodness. *Dr. Chandler.*]

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

[Let us reflect, for our comfort, that he who raised up his Son Jesus, has promised to raise up us also who believe in him; and that the world can no more prevent the exaltation of the members, than it could prevent that of the Head. *Bp. Horne.*]

11 Serve the LORD with fear, and rejoice with trembling.

[11. "with is that man's power bling" Serve fear, and g servan joy, f presur kind.

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[11. — *rejoice with trembling.*] Literally "with trembling;" but the thing meant is that sort of fear which arises from a man's diffidence of his own strength and power—a notion which the word "trembling" not at all conveys in our language. Serve the Lord, says the Psalmist, with fear, and rejoice; take satisfaction, joy, and glory to yourselves in becoming his servants. But let it be a holy, temperate joy, fearful of offence, not heedless and presumptuous, verging on the licentious kind. *Bp. Horsley.*]

FOR THE CHRISTIAN JOURNAL.

Remarks on Experiences, as a Subject of ordinary Conversation and of Ecclesiastical Inquiry.

THERE may be actions formally good, while they are no evidence of a religious character, because not issuing from a correspondent state of the affections. If a man be honest from regard to reputation, or temperate with a view to health, or even beneficent for the maintaining of his standing in society; in each of the cases there may be commendable discretion, but it is destitute of the essential principle of religious observance.

That principle must be a subject of experience. Accordingly, whatever may have passed in the mind of consolation or of sorrow, of hope or of fear, or of any other affection produced by the pressure of religious obligation on the conscience, or by the prospects which it presents; matters of this sort, seen in retrospect, come under the head of experiences. In short, it is experience only which can produce the fruit of a holy life.

Not only so, the experiences of the inward man may be sometimes profitably disclosed, with a view to counsel or to comfort; but it should be under the veil of secrecy. A minister of the Gospel ought to be so qualified, as that the mind may be unburdened to him. If the person concerned know a religious friend of the laity, to whom he can disclose his retired exercises with the most confidence, it is not here intended to deny that the preference may be allowable. The point to be insisted on is, that he is not to make it a theme of indiscriminate conversation, or to subject it to ecclesiastical inquiry.

From the moment in which he allows himself in the former, he has entered on the ground of danger—that of expending what may be estimable in his sensibilities, that of dressing them up in ostentatious appearances to the world, that of establishing a reputation for sanctity in points which have no relation to it, and that of making these a substitute for the demands of evangelical righteousness, and a cover for the most shameful acts of departure from it.

From what place in Scripture is there supposed to be a sanction, even by implication? The word experience is found in one place only—"Patience worketh experience, and experience hope." Even here the word "proof" (*doxian*) would have been nearer to the original. The patient endurance of tribulation in the cause of Christ, was a "proof" of the sincerity of a profession of his name. And yet, if the Apostle had contemplated what we understand by "experience," there would have been confessed a relation between the cause and the effect. But this is not the kind of experience included in the present subject.

It is further unfortunate for the advocates of the contradicted theory, that whenever the Scriptures mention any religious affection, it is in alliance with influence over the conduct. We read—"this is the love of God, that we keep his commandments"—"that we should serve him with reverence and godly fear"—"every man that hath this hope in him, purifieth himself even as he is pure"—"the abundance of their joy, abounded unto the riches of their liberality." Many such texts might be produced, from both the Testaments. It is a remarkable circumstance, that although religious affection, as existing in the mind, and as evidenced in the conduct, presents two different points of view, in which the subject is often and may properly be considered in human writings and discourses; yet in Scripture, they are scarcely ever if at all seen, except in combination. This is said, not to prohibit the discrimination, but to show how little ground there can be in it for the superstructure of religious expe-

riences, in the frequent use of the expression.

For, under this name, some make the movements of their minds the subject of ordinary conversation. They are bandied about for edification, in promiscuous companies: and they are extolled as evidence of progress in holiness. If any thing of the like nature had been practised under the immediate authority of the apostles, there are many places of Scripture, in which it would hardly have been absent. To the interview of St. Paul with Ananias, to that of St. Peter with Cornelius and his friends, to that of St. Philip with the Ethiopian, and to that of St. Paul and Silas with the jailor and his household, such exercises would have been peculiarly pertinent. But nothing of the kind appears. Of the three thousand who were converted in one day, as recorded in the second chapter of the Acts, we have not the experience of an individual: and it is remarkable, that of the twelve apostles, and those of the same grade of ecclesiastical character, although they spent their lives in spreading the Gospel, not one of them has left us an account of what are known in modern times under the name of experiences. These are here supposed to be principally the emotions of the mind, whether of joy or of sorrow as to spiritual state; or of inward temptation, or the resistance of it; which, unless announced, would not have been visible in the conduct.

The other branch of the subject—that of ecclesiastical inquiry, has been introduced merely with the view of cautioning against the assumed authority of any minister of the Episcopal Church, should such a one be found, so alien from her provisions in this matter. He would not only exceed his powers, but, by his example, in proportion as it might be followed, hazard consequences similar to those which, in some times and places, result from the Roman Catholic doctrine of auricular confession: and more dangerous; since the knowledge of the movements of another's mind, opens a wider door than that of his actions, to any artful use which may be made of either.

On the present subject, the silence of the Episcopal Church speaks more plainly than any words; which would have been liable to misconstruction. There are several of her institutions, which, according to the opposite theory, must be perceived to be essentially defective: as her services for "baptism of adults," for "confirmation," and, above all, for "visitation of the sick." Is it that she esteems the unbosoming of the mind disallowable? Not so. The propriety of it, where occasion may require, is involved in the nature of the gospel ministry; and is recognized in one of the exhortations to the Communion, towards the end. It is also implied in the examination prescribed to the minister in the visitation of the sick.

W. W.

FOR THE CHRISTIAN JOURNAL.

On the adorning of Churches and Houses with Evergreens during the Season of Christmas.

THE inquiry has often been made, Why do Episcopalians adorn their churches and houses with evergreens during the season of Christmas?

As the limits of the Christian Journal, it is presumed, will not admit a lengthy treatise on this subject, it is hoped the following observations may afford some satisfaction to those who are wholly ignorant of the reason of this significant custom.

Among the Jews it is well known that there were three great feasts. The first was the Passover, appointed to be observed in commemoration of their deliverance from Egyptian bondage. To this our Easter answers; as at that time, once a year, we commemorate our deliverance from the bondage of sin and Satan by the death and resurrection of Jesus Christ.

The second was the Pentecost, or Feast of Weeks, being seven weeks, or the fiftieth day from the Passover, and in commemoration of the giving of the Law on Mount Sinai, seven weeks after their deliverance from Egypt. To this our Whitsuntide answers; as at this time we commemorate the effusion of the Spirit on the Apostles, which took place at Jerusalem during

the celebration of this feast, and which enabled them to speak with divers tongues, and to promulgate the Gospel to all nations.

The third was the Feast of Tabernacles, being in commemoration of the Jews' dwelling in tents, or tabernacled, in the wilderness. To this our Christmas answers; as at this time we commemorate Christ's coming or tabernacled in the flesh. St. John, in his Gospel, says, *the Word was made flesh, and dwelt among us*; or as the Greek word *σκηνοῦν* may be more literally and consistently translated, *tabernacled among us*.

The law of this Feast of Tabernacles, as well as the other feasts, is recorded in the 23d of Leviticus; and repeated in the 16th of Deuteronomy. At this feast the Jews dwelt in booths, or tabernacles, made of the branches of trees: and as it commemorated their tabernacled in the wilderness after their deliverance from Egyptian bondage, so it had a typical reference to the incarnation or tabernacled of Christ in the flesh, to deliver the world from the power and dominion of sin and the devil.

The Jews, also, at this feast, cut down branches of palm trees, willows, and myrtles, and tied them together with gold and silver cords, or with ribands, which they carried with them all day, took into their synagogues, and kept by them while at prayers. They carried them into the temple, and walked round the altar with them in their hands, singing *hosanna*, i. e. *save, we beseech thee*. In allusion to this custom, it is that Christians, from early time, at the anniversary of Christ's nativity or tabernacled in the flesh, have introduced branches of trees into their churches and dwellings, showing that Christ, or Deity, tabernacled in the flesh, is their *hosanna*, to whom they may emphatically and substantially say, *Save, we beseech thee*. In this view of the subject we consider these boughs emblematical of the salvation, peace, and all other blessings which the tabernacled of Christ in the flesh brought to a lost and sinful world.

As to these boughs being evergreens,

it is to be observed, that in the prophetic days, it was expected the great Messiah would make his appearance at the time when evergreens were at the greatest state of perfection; which is at the winter solstice, when the sun is at the greatest extremity south, the very time Christmas is kept. Agreeably to this expectation the prophet Isaiah speaks thus, *The glory of Lebanon, (meaning the cedar) shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of my sanctuary.* lx 13.

As to the manner of dressing churches, I would only remark, that all fanciful designs, images, and mottos, are inappropriate, as being foreign to ancient usage. Boughs, simple boughs of evergreen, some method in their arrangement if you please, comport only with the original design, and amply convey their meaning to those who understand their origin and use.

The adorning of churches, therefore, with evergreens, we esteem no unmeaning ceremony. It refers to the Deity tabernacled in the flesh, to bring salvation to a lost world, at the season when evergreens flourish, agreeably to the ancient expectation of the prophets. Let those, then, who feel the value of the advent of Christ in the flesh, duly respect, not worship, these significant emblems. As dying sinners, let them look beyond the symbols themselves, to that Being who once tabernacled in a bush on Mount Sinai, to give a law to his ancient people; and afterwards, in the flesh, to give a more perfect law, and to pour out his blood on Calvary to atone for them, and save them from eternal misery.

LONG-ISLAND.

FOR THE CHRISTIAN JOURNAL.

Episcopal Sunday School at Troy.

ON Sunday, the 31st of October, 1819, the first anniversary of the Episcopal Sunday School in Troy, was held in St. Paul's Church. The School was instituted on the 6th day of August, 1818, but the anniversary meeting was omitted (on account of repairs in the church) until the day

above mentioned; when it was found that in the last year three hundred and eighteen scholars had been admitted into the school; and that the present number, who regularly attend, is one hundred. Those scholars, who have no other means of instruction, have been taught to read; and all who have attended the school have been well instructed, according to their age and capacity, in the doctrines and duties of Christianity. These have been taught them from the plainest passages of Scripture, and from the correct and approved formularies of the Church.

The improvement the scholars have made in committing to memory from these sources, in acquiring a knowledge of the proper use of the Prayer Book, and in their devout and orderly deportment in church, is highly creditable to them and to their teachers.

The Rev. Mr. Butler delivered a sermon on this occasion, from the following words, taken from John xv. 12. *This is my commandment, that ye love one another, as I have loved you.*

After setting forth the nature of Christ's affection, and the proof he gave of it in his conduct towards us, he concluded his sermon with the following application:

In the instance of charity I am now about to call upon you, my brethren, to perform, I wish you to do it in the exercise of the same generous affection wherewith Christ hath loved us. It is not my desire that you should be bountiful, at this time, merely to give consequence to yourselves individually, or to your congregation: these are motives unworthy a Christian, and will mar your charity in the sight of God. You should now give with a sincere desire of pleasing God and doing good to these children, by having them instructed in a religion, of all others, best calculated to be profitable to them. It is from this principle I wish you to act in the discharge of the duty before you. Of all things I wish you most conscientiously to avoid every thing that partakes of a party spirit, or a disposition to increase the number of your congregation merely by policy: this is totally inconsistent with the genius of your Church. Attach-

ment to that should be founded in an enlightened conviction, a full persuasion that it was instituted by the Saviour of the world; and that it holds fast the faith once delivered to the saints.

I have now set the example of Christ's love before you, and the manner of his expressing it, to influence you to the exercise of the same noble affection; and in the exercise of it, to contribute to the promotion of the Sunday School attached to our congregation. In doing this you will perform a truly liberal deed. In this school there are many children, whose parents are unable, not only to pay for their being taught on the ordinary days of the week; but unable to furnish them with books and clothing to attend the school that the amiable benevolence of our youth has opened for their reception on Sundays.

It is a consideration highly gratifying, that our young people are willing to devote their time and attention, on this holy day, to the instruction of those who cannot be taught on the other days of the week. Still their kind intentions will be frustrated, unless those who are able, will give of their money for the purpose of furnishing books and clothing for those children whose parents are unable to procure them. To do this in the exercise of Christian love, is directly to imitate the example of our blessed Saviour. It is at once to exercise kindness to the bodies and souls of your needy fellow creatures. It is little children whose necessities you will thus relieve. It is those whose tender years, and destitute situation, are peculiarly calculated to excite your compassion and your kindness. They are destitute both of clothing and the means of instruction. In them, therefore, you may suppose Christ himself asking your charity. He has redeemed them, and he now asks you to clothe and instruct them, that they may receive the full benefits of his redemption; and he assures you, that inasmuch as you do it for one of the least of these, he will consider it as done to himself, and reward it accord-

ingly at the great day of retribution. What a privilege, what an honour, what a noble employment, to contribute to the relief of the members of Christ's family, and to become workers together with him in the salvation of mankind!

To satisfy you that your bounty will be most profitably bestowed, I can inform you, that it is designed not only to enable those children to attend to the instruction of letters, and to learn the rudiments of our religion in the Sunday School, but to furnish materials to exercise the industry of the female part of them on week days. Our benevolent ladies have instituted a school of this kind also, which is gratuitously taught; and in which poor children are employed in making their own clothes, and thus initiated in habits of industry. How, therefore, is it possible that your love and kindness can be better expressed, than in encouraging so good a work as that of forming poor children to those habits of industry which are profitable for the life that now is; and instructing them in those doctrines and duties of Christianity, which will be infinitely more profitable in that life which is to come?

It is true that some other children beside the poor and needy, are taught in our Sunday School. It is not for them, however, that I ask your charity; nor could Sunday Schools be justified if no others were to attend them. But their attendance encourages others to do so, who have no other means of instruction; and it is to the poor only that letters are taught. Others, with them, are instructed in the rudiments of Christianity, from the plainest portions of Scripture, and from the correct and approved formularies of the Church. They are all likewise taught the use of the Prayer Book; to understand and exercise devotion as prescribed by the Church. This gives great importance to our Sunday School. It is attending, too generally, on other methods of public devotion, and hearing other doctrines inculcated, in childhood and youth, that render so many indifferent to the Church, and lead some totally away

from its sacred enclosure. It, therefore, becomes us to be careful what habits of devotion our children form, and what doctrines they imbibe, and this school is a great security in preserving them, in both respects, from error.

From the great example I have set before you, and the universal good will and affection I have now, and ever, inculcated, you cannot suppose that I wish to narrow your minds by low and illiberal prejudices, or to have you confine your respect or your regard within the pale of your own communion. No; I repeat it, I wish you to love your Church only from a rational persuasion that it was instituted by the Son of God; and adhere to it, and teach your children to adhere to it; to embrace its doctrines, and attend its ordinances, because agreeable to his will, and according to his command. This implies no want of respect or affection for the rest of mankind. We are to esteem others for the rectitude of their hearts, and regard them, not merely for the correctness of their opinions, but as the creatures and children of God, as our brethren by nature and redemption; and as far as they embrace the doctrines of Christianity, and regulate their lives by its precepts, as children of the same family with ourselves; unhappily separated, in many instances, by mistake, either in them or in us, from that one table to which all are invited, and at which all ought to partake in perfect harmony and love. The spirit of the Church; the mild subordination it requires to its authority; the ordinances it enjoins upon us to attend, are all calculated to knit us together in the most tender affection for one another; to draw us nigh to all who are called by the Christian name; and to expand our hearts with the most benevolent regard for the whole of our fellow-creatures. Still the nature of our relation in the Church is such, that it forbids subjection to foreign spiritual control, and binds us down to those rules of order and discipline that are prescribed by authority, derived from its great Founder, who has promised to be with it, (in the exercise of its regular func-

tions) always, even unto the end of the world. It is in this enlightened view of the Church, and in no other, that I wish you, my brethren, to adhere to it, to endeavour to promote its interests, and to extend its influence. And the school for which I now solicit you charity, being designed for this purpose, I hope you will contribute to its support in proportion to your ability, and that those young persons who teach in it, will do it with a conscientious regard to their duty. In one word—that those who give of their substance, and those who teach, will do it in the exercise, and in imitation of that love wherewith Christ hath loved us.

It must be highly gratifying to all the lovers of religion to see these young persons engaged in the pious work of teaching letters to poor children, and the rudiments of Christian knowledge to all who attend their school: and in addition to this, I hope we shall have the pleasure of seeing them exemplifying, in their own conduct, what they are teaching others; adorning the doctrine of God our Saviour in all things. Nothing is so pleasing as to see the youth modest, pious, and virtuous; and nothing else, my young friends, can render you truly respectable and happy here, and everlastingly blessed and happy hereafter. I hope, therefore, that you will be careful to remember your Creator now, in the days of your youth. If you do this, he will remember you, and guard you while you live with his kind and indulgent providence; and when you die, (as die you must) receive you to himself, in happiness and glory.

And you, my little children, who are so much beloved, and so kindly cherished and provided for by your Christian friends, and taught to read, and taught your duty, by the pious care of those young persons, who devote their time and attention to this purpose; you should be careful, very careful, to improve the opportunity now so advantageously offered you. You must be punctual in your attendance at this school, and careful while there, to employ every moment in

learning whatever you are directed to do by your teachers: and you should love and respect them for the care they take of you; and never do any thing in the least degree offensive to them.

Your Catechism, and the portions of Scripture you are directed to commit to memory, teach you very plainly how good God has been to us all, in sending his Son Jesus Christ into the world to redeem us; and what he requires of us to entitle us to a continuance of his kind regard. Be careful, therefore, to learn these things—your Catechism, the Lord's Prayer, and the Commandments, and then do as they direct, and God will love you, and take care of you in life and in death. Keep holy his Sabbath, use no profane language, tell no lies, mind your parents, take nothing that belongs to others, and live in friendship with one another, and then you will be beloved, not only by your teachers, but by all good people; and you will thus be the dutiful children of God.

It is a happy consideration, my brethren, that the Gospel is adapted to us in every period of our mortal existence. Even in our infancy, it admits us, by the holy rite of baptism, to the privileges of that gracious covenant, which secures our salvation for the time being, and for ever, unless we voluntarily reject the terms of it at maturer age. In childhood and youth, it has the milk of the word; plain doctrines and precepts to feed our understandings and direct our affections aright. As we advance in age, it has sublime doctrines, and rational moral precepts, to exercise our ripened faculties, and strengthen us in manly wisdom and true godliness. Let us, therefore, value this religion, and endeavour to bring it into practice, by the sobriety and purity of our own lives, and by communicating a knowledge of that part of it to our children, which is adapted to their capacities. While indulged ourselves with the strong meat it affords for our sustenance, let us feed our children with the sincere milk of the word, and, as we are commanded, bring them up in the nurture and admonition of the Lord. And as there are

many parents among us who are unable to do this; who can neither teach their children, nor pay for their being taught, let those of us who are able, do it for them. As Christ hath loved us, let us exercise our love to them. Though there will be no real merit in this, yet it will be pleasing to him, and he will reward us for it. These are his words, Inasmuch as ye have done it unto one of the least of these, ye have done it unto me. "A more powerful motive cannot be urged (and, therefore, no other needeth to be urged) to encourage all parties concerned in the charity now under consideration, to perform their respective duties; those who have ability, to give liberally; those who teach, to do it with fidelity; those who learn, with diligence."

FOR THE CHRISTIAN JOURNAL.

On the 6th Verse of the 26th Psalm in Metre.

THE verse is as follows:

I'll wash my hands in innocence,
And bring a heart so pure,
That when thy altar I approach,
My welcome shall secure.

It is one of the verses appointed to be sung at the consecration of a church or chapel. Objections have been made to the use of it, from an idea that it is inconsistent with the evangelical doctrine of human depravity and demerit. No degree of purity, say the objectors, can possibly be attained which will secure our welcome in attending the service of God. True, it cannot, upon any other than purely evangelical principles; which ought to be supposed in the interpretation of every part of scripture. "Give diligence to make your calling and election sure,"* is a precept upon which every Christian may and should form the devout resolution to do so. But how presumptuous would that be, without a reference to the principles of the gospel, on which the resolution should be founded—that by the grace of God alone such diligence can be

given—that the calling and election is solely by the mercy of God in Christ—and that the making of it sure is simply the performance of conditions, not in themselves available, but accepted through the merits of the Redeemer!

"A man is justified by faith,"* "By works a man is justified,"† are propositions which, considered without a reference to the general principles of the gospel, are not only inconsistent with each other, but with the whole current of scripture. That teaches us that neither faith nor works can justify us, in any other sense, than as both are conditions of the justification procured for us solely by the merits of Christ.

The attentive reader of holy writ will remember a multitude of similar passages, which evince that in that, as in every writing, we are to explain each separate part, upon principles pervading the whole. A beautiful consistency and harmony will then appear.

Although, therefore, the metre version of the verse above quoted may be in *expression* (for it is not deemed to be in *meaning*) somewhat stronger than our other translations;‡ still it is couched in terms not more objectionable than the texts above noticed, and a multitude of similar ones, and as easily rendered consistent with the doctrines of the Gospel, by being understood with a reference to its general principles.

These principles are here recognized by what in this case is *required*, and should always be *practised*, the addition of the Gloria Patri, which, as it were, transfers every psalm to which it is appended from the Jewish to the Christian temple, and renders it a truly evangelical act of worship.

The resolution, therefore, contained in this verse, is formed with a direct reference to those principles which dictate equal glory to Father, Son,

* Rom. iii. 28.

† St. James ii. 24.

‡ "I will wash mine hands in innocence, so will I compass [go to] thine altar."

* 2 St. Peter i. 10.

and Holy Ghost—those principles which recognize the mediation of the Son, and the renewing and sanctifying influences of the Holy Ghost, as the source of all good.

This verse, then, does not dictate the unchristian idea of bringing meritorious innocence to purchase acceptance with God. It puts in the mouth of the worshipper the pious resolution to apply to his soul, by true and lively, i. e. operative faith, cherished through grace, the cleansing blood of atonement; that thus justified freely, he may be accounted righteous before God, and accepted through his Advocate with the Father. This faith working by love, is produced and maintained by the influences of the Holy Spirit, improved by the proper direction of his moral agency; and acceptable not for its own merit—for in its highest excellence it will be very imperfect—but through the merits of Christ; not as the *price* of acceptance with the Father—for the GREAT ATONEMENT is the only sufficient price—but as a *condition* on which God has been pleased to promise that the full benefit of the atonement shall be enjoyed, and which can be successful only through the meritorious intercession of Christ.

Deepest humility, then, warmest gratitude, and liveliest faith are the dispositions naturally excited when the Christian makes the resolution now considered—a resolution which he regards in the double light of a bounden duty, and an exalted privilege.

Most interesting and appropriate is this resolution, when a new temple is consecrated to our God, and another altar set up at which the devotions of his people are to be offered. And very interesting and appropriate is it whenever the Christian is about to approach the holy table. Let him remember, he must bring purity of heart; a qualification which can be attained only by the improvement of Divine grace to the cherishing of faith working by love, and thus to the performing of the condition on which the blood of the everlasting covenant will be applied to the cleansing of the soul from sin.

PRESBYTER PAROCHIALIS.

Letter to a young Lady at the Outset of a Religious Life.

(From the Christian Guardian for Aug. 1819.)

As your mind becomes more enlightened in the knowledge of divine things, I am sure you will ever find fresh cause to wonder at the goodness of God. The contemplation of his character is a theme of never-ending delight; and in proportion as we discover our own worthlessness and guilt, we shall likewise have the brighter manifestations of his unspeakable excellence. And it is most profitable to cultivate such inquiries; for, the more we are impressed with the infinite holiness and purity of God, our hatred to sin will increase. This, again, directly leads to the promotion of genuine humility, and lively gratitude, and unfeigned piety. We are humbled to the dust when we think of “the rock from whence we are hewn;” that we are the apostate children of apostate parents: still more so when we feel the awful aggravation of our guilt, in having wilfully forsaken and estranged ourselves from a God, whose peculiar characteristic is love; a God, who, in spite of all our rebellions against his authority, and all our violations of his law, and all our contempt of his gracious warnings, is yet ready to extend his merciful forgiveness, and to restore his lost favour to every penitent and returning sinner. I have often considered the following passage from the prophecies of Isaiah, as a most engaging and encouraging delineation of Divine goodness: “Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you.” The most hardened and abandoned criminal is often melted into tenderness by the compassionate sympathy of the person whom he has offended. He not only humbly confesses his guilt, but is overwhelmed with grateful, joyful surprise. So it frequently happens, when the sinner, convinced of his guilt, first discovers that the great God against whom he has been offending all his life long, is actually waiting that he may be gracious; and is exalted on a

throne of mercy, as it were, for the very purpose of dispensing the blessings of forgiveness. "The goodness of God leads him to repentance:" and then, with the most affectionate humility, at once he leaves off his rebellion, enlists himself into the service of so kind a Master, and, with the newly converted Paul, exclaims, "Lord, what wouldest thou have me to do?" This devoted attachment kindles into acts of open and decided piety. He feels his unspeakable obligations to redeeming love; and these obligations are ever acquiring fresh strength, as he grows in a more thorough knowledge of the "desperate wickedness" of his own heart: he loves much, because much has been forgiven.

I doubt not but the workings of your own experience have some correspondence with those I have described. You have now been happily led to flee from the wrath to come, and to embrace Christ crucified as all your salvation. But on the retrospect of former years, does it not strike you with amazement, that God did not "cut you down as a cumberer of the ground?" that he did not inflict the awful curse which your unceasing provocations had so justly incurred? that he persevered so long in a course of tender forbearance? and, above all, that at last he should fix upon you as a special object of his clemency, and "pluck you as a brand from the burning?" You must ascribe all the change in your condition—the condemnation from which you are rescued, and the blessings to which you are exalted—to the free, unsought, and unmerited love of God in Christ Jesus. O, my friend! let the range of your meditations often run in this direction. It will take eternity itself to unfold the manifold wisdom, and the matchless love of God, in the redemption of your soul; but, O! begin the work at present, and let the beginning and the ending of your reflections and your praises be, "Hear what the Lord hath done for me." Delight yourself in the Lord. It is, indeed, an interesting employment to think on the glories of his person, the excellencies of his character, and the wisdom of all

his dispensations, especially in reference to yourself. It will expand your mind with the most sacred delight. It will, unconsciously, cultivate a spirit of prayer and devotion; and in thus holding communion with God, you will experience that "fulness of joy," which nothing earthly can bestow.

But, alas! methinks I can anticipate your lamentations. Are you not desirous of telling me, that through the deceitfulness of sin, you are often beguiled of your privileges, and robbed of those spiritual comforts for which your soul pants? It is your wish to love God from every consideration, but especially because he commended his love towards you, in that, while you were a sinner, Christ died for you. It is your wish to live in communion with your God, and to follow after that holiness without which no man shall see his face. But your imaginations are full of vanity, and your best endeavours after heavenly meditation are interrupted and marred by the frequent intrusion of evil thoughts. All this may be true enough in your case; for I firmly believe it accords with the experience even of the most advanced Christian. But allow me to say, that while you thus groan under the burden of remaining corruption, and are grieved on account of your natural aversion to what is good, you have reason to bless God for making you *feel* your proneness to evil, and teaching you that your *entire* dependence must be on his promised grace. At the same time that you confess and mourn over your imperfections, are you not powerfully affected with a sense of the Divine long-suffering, in bearing with them, and in even sympathizing with you under them; and in the readiness with which our gracious God condescends to help the infirmities, and supply all the wants of his people? In short, as you grow in grace, you will always find growing cause to humble yourself on account of your manifold shortcomings, and to exalt the Saviour for the riches of his grace and love, so freely, so suitably, and so abundantly conferred. This is the tendency of the whole Gospel dispensation. The

sinner is nothing, and can do nothing. Christ Jesus is all and all. The blessings which he died to purchase, and now for ever lives to bestow, are inestimable in their nature, infinite in their extent, and eternal in their duration. O, amazing boon! And these blessings are offered without money and without price. They are a gift, a free gift; the gift of the great eternal God to the creatures of his own formation; the gift of the heavenly Father to children, who are unconsciously upheld by his power, and fed by his bounty, and loaded with his benefits from day to day. What condescension! what love! And yet, strange to tell, both the Giver and the gift are alike despised by blinded, degraded, ungrateful man! This is a most affecting and humiliating view of human nature. But is it not a just one? We cannot look around us without perceiving innumerable proofs of its truth. Nor can even the renewed mind of a Christian free itself from the sad accusation of undervaluing that great salvation, which nothing could accomplish but the incarnation, death, and resurrection of the Son of God. How then shall those escape who despise the proffered mercy? Solemn consideration!

But study you, my dear young friend, to keep yourself in the love of God. Live habitually under the influence of your own unworthiness, and of his unspeakable goodness. God is love: it is your duty to love him in return with *all* your heart and soul. See that you never forget what he has done to save you from everlasting perdition, and to raise you to glory, and honour, and immortality. Remember the infinite obligations under which you are laid; and let it be your constant aim to walk in his ways, and to keep his commandments; to serve him with a willing mind; to glorify him with your body and your spirit, which are his. Nor will you ever find that this is a hard service. On the contrary, the nearer you live to God, you will enjoy the larger measure of that "peace which passeth all understanding."

FIDELIS.

Hindoo Superstitions and Cruelties.

(From the Missionary Register for July, 1819.)

VOLUNTARY TORMENT.

WE shall extract a passage on this subject from the Abbé Dubois' "Description of the People of India" (4to. London, 1817, pp. 413—416.) It is our wish to make our readers acquainted with the cruel superstitions under which their Indian fellow-subjects are held in bondage, that, commiserating their wretchedness, they may pray and labour for their emancipation from the tyranny of that Evil Spirit, who hath his dwelling among the Heathen, and exults in the follies and cruelties which mark his reign.

"Vows, which are absolved by suffering mutilation in various ways, or by enduring bodily torments, are very common among the Hindoos. They are generally undertaken on occasions of disease, or any other danger, from which they suppose they can be delivered by their efficacy.

"One of the most common consists in stamping, upon the shoulders, chest, and other parts of the body, with a red-hot iron, certain marks, to represent the armour of their gods; the impressions of which are never effaced, but are accounted sacred, and are ostentatiously displayed as marks of distinction.

"A practice very common among the devotees consists in laying themselves at their whole length on the ground, and rolling, in that posture, all round the temples, or before the cars on which the idols are placed in solemn processions. On such occasions, it is curious to see the numbers of enthusiasts who roll in that manner before the car, over the roads and streets, during the whole of the procession; regardless of the stones, thorns, and other impediments, which they encounter in their progress, and by which they are mangled all over. It is in this class of enthusiasts that some individuals are found, so completely inspired by the demon of a barbarous fanaticism, or seduced by the first incitements of a delirious glow, that they roll themselves under the car on which the idols are drawn,

and are voluntarily crushed under the wheels. The surrounding crowd of enthusiasts, so far from trying to prevent this act of devotion, loudly applaud the zeal of the victims, and exalt them among the gods.

"One of the severest tests to which the devotees of India are accustomed to expose themselves, is that which they call in many places 'Chidi Mari.' The name arises from this species of self infliction being generally practised in honour of the Goddess Mari-amma (or Marima,) one of the most wicked and sanguinary of all that are adored in India. At many temples, consecrated to this cruel divinity, a sort of gibbet is erected, with a pulley at the arm, through which a line passes with a sharp hook at the end. Those who have vowed to undergo the rough trial of 'Chidi Mari' place themselves under the gibbet; from which the rope and iron-hook are let down. Then, after benumbing the flesh of the middle of the back of the votary, by rubbing it very roughly, they fix the hook into it; and, giving play to the other end of the string, they hoist up to the top of the gibbet the wretch thus suspended by the muscles of the back. After swinging in the air for two or three minutes, he is let down again; and, the hook being unfixed, he is dressed with proper medicines for his wound, and is dismissed in triumph.

"Another well known proof of devotion, to which many oblige themselves by vow, in cases of illness or other troubles, consists in walking, or rather running over burning coals. When this is to be performed, they begin by kindling a blazing fire; and, when the flames expire, and all the fuel is reduced to cinders, the votaries commence their race, from the midst of a puddle of earth and water, which has been previously prepared for the purpose; running quickly over the glowing embers, till they reach another puddle of the same kind on the other side of the fire. But notwithstanding this precaution, those who have a tender skin cannot fail to be grievously burnt.

"Others, who are unfit for the race,

in place of going through the fire, take a cloth well moistened with water, which they put over their head and shoulders, and lift up a chafing-dish filled with live embers, which they discharge over their heads. This is called the Fire Bath.

"Another species of torture submitted to, in the fulfilment of vows, is to pierce the cheeks, through and through, with a wire of silver or other metal, fixed in such a manner that the mouth cannot be opened without extreme pain. This operation is called 'locking the mouth;' and is often protracted through the whole day. While under this discipline, the votary repairs to the temple which he has come to visit, and pays homage to the god; or walks about, with ostentation, among the admiring throng. There are several temples frequented by this species of votaries; and numbers of devotees, of both sexes, are there seen, with their jaws thus perforated through the teeth, and their mouths completely locked.

"I once met a fanatic of this sort, in the streets, who had both his lips pierced through and through with two long nails, which crossed each other, so that the point of the one reached to the right eye, and that of the other to the left. He had just undergone this cruel operation, at the gate of a temple consecrated to the goddess Mari-amma; and, when I saw him, the blood was still trickling from the wounds. He walked in that state for a long time in the streets, surrounded by a crowd of admirers; many of whom brought him alms, in money or goods, which were received by the persons who attended him.

"There are a great many other sorts of torture and bodily pains, thus voluntarily inflicted by the Hindoos, with the view of rendering their gods propitious. Each devotee chooses the sort which is suggested by an imagination heated with barbarous fanaticism; and, still more frequently, by the desire of acquiring a name, and becoming conspicuous among the people.

"Some make a vow to cut out their tongues; and acquit themselves of

their vow, by coolly executing it with their own hands. The custom is, when they have separated the half, or any other portion of that organ, at the door of the temple, to put it on a cocoa-shell, and offer it, on their knees, at the shrine of the deity.

"This disposition of the Hindoos, to bind themselves by vows to painful or costly works in honour of their gods, is visible in all unpleasant circumstances that befall them, but particularly in disease. There is hardly a Hindoo who, in that case, does not take a vow to perform something or other when he recovers. The rich make vows to celebrate festivals at certain temples. Those less opulent offer, at the Pagoda, a cow, a buffalo, pieces of cloth, or trinkets of gold and silver. Those who are affected with any disorder of the eyes, mouth, ears, or any other outward organ, vow to their idols a corresponding resemblance of it in silver or gold.

"Among the innumerable sorts of vows practised by either sex, the following, which is very common in all parts of the Peninsula, appears to me so curious as to deserve notice. It consists in the offering of their hair and their nails to the idol. It is well known, that the men in India have the custom of frequently shaving the head, and allowing only a single tuft to grow on the crown. Those who have taken the vow, suffer their hair and nails to grow for a long space of time; and, when the day of fulfilment arrives, they go to the Pagoda, and have their head shaved and their nails pared, which they offer up to the divinity whom they worship. This practice is nearly peculiar to men, and is held to be one of the most acceptable of all others to the gods.

"In concluding our remarks on the vows of the Hindoos, it may be proper to observe, that all such as relate to painful operations of the nature above described, with many others that are attended with bodily suffering, are always declined by the Brahmins, who leave the merit of them to the Soodras; and those of the latter class, who practise them, are for the most part fanatical sectaries of Vishnool

Siva, particularly of Vishnool, who aspire by that method to the public admiration, rather than to do honour to the gods by such barbarous and ridiculous works."

On the foregoing, several reflections naturally suggest themselves.

We have here some among innumerable characteristics of *religion without a knowledge of revelation*. When the modern philosopher, born and educated under the unavoidable influence of Christian faith and morals, pretends to give the result of his own reflection, in a system of religion, as that of reason and of nature; the truly philosophic mind will hesitate before it admits the justice of the claim. It will look for a true picture of religion without revelation, to times and places destitute of the latter. It will naturally conclude, that they who are brought up in a Christian country cannot but have their views of religion more or less influenced by that system which prevails all around them, is incorporated with every social and civil connexion, and, in a greater or less degree, governs the habits and manners of society. Admitting their honesty, it cannot but believe that they will, at least involuntarily, be biassed by these circumstances.

When, then, as in all reason he should, the true philosopher looks to those who knew not, and those who know not, revelation, for the religion that can be formed without it,—what presents itself? The above extract exhibits a fair specimen. Every new account from the benighted region whence those humiliating narrations have been brought, adds further, and still further confirmation of the evidence they afford.

Does he plead the want of intellectual improvement as the source of these pitiable superstitions? Let him select his own portion of ancient or modern times, and make his own choice of the community ignorant of revelation—take times and places in which the human mind exhibited the highest cultivation of heathen philosophy. What, then, was the prevailing religion? What the religion

of the philosophers themselves? What the influence which they could exert over the religion of those who felt for their learning the highest veneration, and adopted its dictates with the most implicit confidence? To the result of this examination—the more extensive, and the more minute, the better—the question may be fairly and confidently left.

How lively should be our gratitude to God that we are not exposed to the miserable delusions that the whole history of mankind declares to be consequent on religion, formed and maintained without a knowledge of revelation! That we are not the wretched votaries of a religion superstitious, cruel, blasphemous, and obscene; our thanks are not due to the light of human science. Time has been when that shined with a splendour never surpassed; and yet could not dissipate the blackness of thickest darkness in which the moral and religious world was enveloped. At the same time, there was a people, but children in human knowledge, who stood alone in the exercise of a religion which reason and reflection could approve. That people was the Jews. Save for the lively oracles which had been committed to them; very inferior were their means of moral and intellectual cultivation. These lively oracles raised them, in the purity and excellence of religion, high above all the nations of the earth.

If we would know what mere ethicks can effect, combined with deepest learning and research, and urged with every advantage of sound reasoning, of eloquence, and of authority, we have a fair specimen in the history of heathen nations.

Would we know what our Bible can effect, when it is the only instrument in the hands of humble, obscure, persecuted men, in their bold enterprise of shaking the faith of kings and emperors—meeting every opposition of prejudice, of interest, and of power—and changing the religious and moral system of the *world*,—history, here too, is full and express; testimony, direct and indirect, of friends and foes, is clear and strong. Let it be weighed

by a reasonable and impartial mind. The result will dictate the candid and grateful confession, that to a revelation from God, and that alone, we are indebted for the freedom we enjoy from the deplorable ignorance and superstition of pagan worship.

How awful the responsibility hence arising! A great and precious gift is bestowed upon us. We are required to improve it. Ten talents are given unto us. We are required to increase them. The requisition is attended with the promise of eternal reward for fidelity, and the threat of eternal punishment for neglect. Just as heavy will be this punishment: for the neglect that provokes it is an awful combination of iniquity. Its worst feature is its ingratitude in casting shame and reproach upon a pure and holy religion, provided, by the mere mercy of God, for our temporal and eternal good. Many of these wretched Hindoos themselves will rise up in judgment against professing Christians. They verily thought they were doing God service. They were instructed that such and such were necessary duties of religion. They knew no better, and from a principle of devotion and obedience, performed them. Christian reader, dost thou do likewise? Light is the burden, and easy the yoke of thy religion. Its duties, requiring no other sacrifice than that of thy sins and sinful propensities—no other suffering than the bringing of thy evil tempers into subjection to a rule holy, just, good, and happy—no other self-denial than is necessary to a mastery over thy appetites and passions, most essential even to temporal peace and comfort: these duties are perpetually urged upon thee. By authority from the Author and Giver of all good, sufficient grace is offered to enable thee to discharge them with fidelity. What effect does all this produce upon thy heart and life? The question is now put in the spirit of meekness and love. It will be put, hereafter, in the awful accents of majesty and power. It will be put when heaven and hell, both in view, will forbid a moment's delay in the reply.

The Redeemer established his Church, that it should extend to *all nations* the blessings of his religion. What deep anxiety, what lively interest, what liberal contribution, what faithful exertion in the good cause of being instrumental in the enlargement of its borders, should be excited by witnessing so great a portion of the globe still wrapped in heathen darkness, still the votaries of the religion that mere reason can afford with all its superstitions, its idolatries, its cruelties, and follies! Christians; unite your prayers, enlarge your benefactions, contribute, in your respective spheres, your faithful and unwearied exertions, to build up that Church, to bring within its holy pale all over whom you may have influence, to increase the faith, the zeal, devotion, and piety of its members, whereby its light may shine before men, to the glorifying of its divine Head and Preserver.

Here, indeed, so crying are the wants at home, that without injustice to our own household, we can give but little more than our blessings and prayers to the exertions of that church whose preeminent advantages mark it out as designed by Providence to bear the glad tidings of the Gospel to the *remote corners of the earth*. Let those blessings and prayers be with them; and remembering a fervent supplication for ourselves, let us, in humble reliance on Divine direction and aid, bestow our utmost efforts to *lengthen the cords and strengthen the stakes** of the spiritual tabernacle, the church of God, which he has reared up in our land. We shall thus contribute to the *great work* most faithfully and effectually, within the sphere which appears to be prescribed by Providence to our present exertions.

On our brethren in this city, now that the stated time is at hand for soliciting their contributions in aid of the extensive usefulness, and in relief of the crying necessities of the missionary cause,—we would respectfully and earnestly press this subject. O that we could bring to their ears the heart-rending complaints of spiritual

deprivation, and the earnest entreaties for spiritual help, which are perpetually heard in the new settlements of our state! that, for a moment, they could see the opportunities, daily lost, of laying, under most promising circumstances, the foundation of churches which, in a few years, would gladly and gratefully relinquish foreign aid; and the triumphs malignantly exhibited by irreligion and vice, where, by a little exertion—rendered impossible through want of means—the pure doctrines of the cross might diffuse their holy influence! Their hearts would melt. Their own distinguished religious privileges would excite pity for their suffering brethren. In the rich edifices, and amidst the decent and impressive solemnities of their worship, they would think of those whose hearts would dance for joy, could they, but in humblest buildings, and with homeliest appendages, be blessed with the ministrations of God's ambassadors. They would fairly weigh the merit of every claim upon their pious liberality; and *this* would, rejoicing, wait the issue.

The third Annual Report of the New-York Protestant Episcopal Missionary Society, instituted to assist the Authority of the Church in the Support of Missionaries, presented at the Anniversary Meeting, held in Trinity Church, December 7, 1819.

Trinity Church, December 7, 1819.

THIS being the third Anniversary of the Protestant Episcopal Missionary Society, pursuant to public notice, the Society assembled in the Vestry Room of Trinity Church. The Rev. THOMAS LYELL, Rector of Christ Church, was called to the chair, and THOMAS N. STANFORD appointed Secretary.

The proceedings of the last Anniversary meeting were read and approved.

The Annual Report of the Board of Managers was read by Mr. SMITH; whereupon, on motion of the Rev. Mr. OBERDONK, the following resolutions were adopted:

Resolved, That the Report of the Board of Managers be accepted.

Resolved, That the thanks of the Society be presented to the Board for their faithful execution of the trust reposed in them.

Resolved, That the Society has heard

* Isaiah liv. 2.

with much pleasure, of the establishment of the Auxiliary and other Societies mentioned in the Report, and return their thanks to the Clergy and others who have been instrumental in the formation of them; and to the Societies themselves for their contributions to the funds of this institution, or otherwise to the good cause of the missions of the Church.

Resolved, That the Society earnestly solicits the continued patronage of the friends of the Church, and their prayers for its successful prosecution of the objects of its establishment.

On motion *Resolved*, That the Report, together with the proceedings of this meeting, be published under the direction of the Board of Managers.

Officers for the ensuing year.

Right Rev. John H. Hobart, D. D. President *ex officio*.

John Watts, jun. M. D. 1st Vice-President.

Thomas N. Stanford, 2d Vice-President.

Henry M'Farlan, 3d Vice-President.

Don Alonzo Cushman, Treasurer.

Floyd Smith, Corresponding Secretary.

J. Smyth Rogers, Recording Secretary.

Managers—David R. Lambert, Henry Barclay, Cornelius R. Duffie, Lewis Loutrel, William Onderdonk, jun. James F. Depeyster, Samuel W. Moore, M. D. Matthew Claskron, jun. Edward W. Wilkings, F. W. Porter, John R. Satterlee, John J. Lambert, William R. Smith.

Subscriptions and Donations will be thankfully received by any of the above named gentlemen.

REPORT.

In presenting the third Annual Report of their proceedings, the Board of Directors of the "New-York Protestant Episcopal Missionary Society" deem it an essential part of their duty, to express their gratitude to the "Giver of every good and perfect gift," for their individual preservation during the past year, for the continued existence of the Society over which they have presided, and for the opening of its greater future usefulness.

The importnace of this Institution, as one of the means of extending the "Borders of our Zion," and proclaiming the glad tidings of salvation by her apostolic ministry, demanded the utmost exertion of the Board of Directors to augment

its funds. The multiplicity of previously established charitable associations having claims upon the public bounty, forbade the hope of any considerable accession of funds, by the ordinary means of annual subscriptions; the Board therefore deemed it expedient to appoint a committee to make arrangements for having a Sermon and Collection for the benefit of the Society, both as it respected the augmentation of its funds and its more particular introduction to the favourable notice of their fellow Episcopalians. Accordingly, with the consent of the Rector of St. George's Church, in this city, a sermon, to be preached by him, and a collection for the benefit of the Society, were appointed in that church on Sunday evening, the 20th of December last. To excite a higher degree of interest, and thus to insure a crowded audience, they addressed and distributed nearly five hundred printed invitations to respectable heads of Episcopal families. The various duties of that Committee were arduous, and demanded the sacrifice of considerable time, which might have been profitably devoted to their private concerns; but the duties were faithfully and diligently performed, and the sacrifice cheerfully borne, in the delightful anticipation of being amply rewarded by a liberal collection. Their expectations were not disappointed. It is proposed, the present year, to have a Sermon and Collection in Grace Church, in this city.

The sum of \$926 31 have been received into the treasury during the past year, including \$167 17, the balance of last year; *five hundred and five dollars* of which was collected in St. George's Church. The current expenses have amounted to \$157 98, which includes the printing of the second Annual Re-

port, and the expenses in St. George's Church. Seven hundred and fifty dollars have been paid into the General Missionary Fund, and the balance remaining amounts to \$17 45.

Although the constitutional period for the payment of the annual subscriptions is the first Tuesday in December of each year, the collection of them has heretofore taken place in the months of September and October, in order to place *all* the funds of the Society at the disposal of the "Committee for Propagating the Gospel," at or before the meeting of the Convention; at which time it was understood the Missionaries generally received their salaries. The existence of malignant fever in our city, the consequent dispersion of a large proportion of our subscribers, and the general derangement of financial affairs, were the reasons assigned by the Treasurer for having omitted to make the collections at the usual time. These reasons were accepted, as satisfactory by the Board, and directions given further to postpone them until after the anniversary meeting. The Board, in the early part of this year, anticipated the gratification of paying into the "General Missionary Fund" the sum of \$1250; and but for the operation of unusual causes, this anticipation would have been realized. The sum yet to be collected on account of this year's subscription amounts to nearly \$650, deducting probable losses.

The scheme of forming Parochial Auxiliary Missionary Associations throughout the Diocese, by many may have been thought to be more an effort of well intended zeal, than the result of sober calculation, founded upon a comprehensive view of the state of the Church. It was not expected that such associations would be instantly

and simultaneously formed, or that every part of the system could be brought into immediate and efficient operation. On the contrary, it was felt and acknowledged to be an arduous undertaking, in the accomplishment of which many, and almost insuperable difficulties would occur; but it was also felt to be essentially important to the future well-being of the Church; it was believed to be practicable, and that ultimate success, by the blessing of Providence, would be the reward of patient perseverance. Undismayed, therefore, by difficulties, however formidable in prospect, your Board of Directors determined to make an effort, that should correspond with the high importance of the object to be accomplished.

A circular letter was addressed to every Clergyman in the Diocese having the charge of one or more parishes; from several of whom letters have been received, approving the plan, and promising their exertions to assist the Society, by forming associations as soon as a favourable opportunity shall offer. In the city of Albany an Auxiliary Society has been formed. The prompt attention of the Episcopalians of that city to the circular, demands the public acknowledgment of our gratitude.

In the parish of St. Stephen's, in this city, (of which the Rev. Mr. Feltus is Rector) a Missionary Association has been formed. The second article of its constitution declares its object to be "to assist the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, as appointed by the State Convention." It would have contributed to the gratification of the Board, to have announced that association as an auxiliary to this; but its object being the same with

our own, we joyfully hail it as a sister society, and heartily wish it "God speed" in its good work.

The constitution of the "Geneva Missionary Society" has been altered, so as to make it an auxiliary to this society. It has given a practical evidence of its ability to become an efficient aid, by the transmission of *sixty dollars* to our Treasurer. The Secretary of that society, in his letter, observes, "that in compliance with the above resolution begs leave to state, that this society, since its formation, has increased rapidly; it consists at present of upwards of one hundred members, and continues to increase daily. It has excited considerable interest in our little village. Each member pays annually one dollar." It is worthy of remark, that it is but a few years since that "Geneva" and its vicinity was a field for missionary labour, without a place of worship, and with but few Episcopal families; that it now has a neat and commodious house of worship, a flourishing congregation, is enabled not only to make a competent provision for its settled Clergyman, but to assist in furnishing to others that description of aid which was formerly extended to them. These facts are honourable evidences of the pious zeal of the Episcopalians of that place, and of the Missionaries who laboured among them. They also afford animating encouragement to this society to persevere, with unabated diligence, in its favourite scheme. Having begun an important work, let us not look back, let us not relax our exertions, let us continue to invoke the blessing of Jehovah, and if we "faint not," we shall reap the rich reward and consolation of knowing that we have been instrumental in originating and fostering a system that may hereafter be the means of sending forth the "living Teacher" to re-

pair the waste, and to exchange "the spirit of heaviness for the garment of praise," in the desolate places of "our Zion," long after we shall have submitted to the stroke of death, and gone hence, to render an account of the deeds "done in the body."

The Bishop has furnished the Committee with that part of his address to the late Convention which relates to the subject of Missionaries; which, on account of the information contained in it, and the pressing necessity which it exhibits for an increase of Missionary contributions, the Board deem proper to subjoin to their Report.

Extract from the Address of the Right Rev. Bishop Hobart to the Convention of the Protestant Episcopal Church, October 20, 1819.

"The importance of Missionary labours, and the zeal and fidelity with which our Missionaries discharge their arduous duties, cannot be too highly appreciated. To those labours we are indebted, under the Divine blessing, for the organization of many new congregations in various parts of the state. I lament, however, to say, that the Missionary Fund does not admit of our sending Missionaries to many situations where their labours are earnestly desired, and would be eminently useful; and thus many opportunities are lost of establishing congregations of our Church. In my visitations of the Diocese, I have seen many places "white unto the harvest," but there were no labourers to "put in the sickle." I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances—Can you not supply us with Missionary services,

and thus establish among us the Church to which we are attached? And I have been compelled to depress their earnest desires by an answer in the negative.

"The stipend allowed to each Missionary for the last year was only \$175; the remainder of their support depending on the contributions of the congregations among whom they officiate. The Missionary Fund, which is under the direction of the Bishop and a Committee chosen annually by the Convention, entitled "the Committee for Propagating the Gospel in the State of New-York," has for two years past derived considerable aid from the "New-York Protestant Episcopal Missionary Society," who place their funds at the disposal of this Committee; to whom, with the Bishop, the Missionary business is confided by the Canons of the Church. But the other sources from which the Missionary Fund is supplied (the contributions of the congregations) have so much diminished in the past year, that the Committee, so far from indulging the gratifying prospect of sending Missionaries to many places where they are wanted, will be under the necessity of diminishing the number of the present Missionaries, or of reducing their small stipends. My brethren, what is to be done? I see the contributions of Episcopalians extended to religious institutions not immediately connected with their own Church. I see their bounty flowing in channels that convey it to "earth's remotest ends," and yet many of their fellow Episcopalians in *this State* are destitute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them. Many of *their own* clergy are labouring as Missionaries on a scanty stipend, which, from the inadequacy of the Missionary Fund, *must* be

reduced. It would be presumptuous, and it would be useless for me to attempt to control their bounty. But having seen and felt, being perpetually called to see and feel, the spiritual wants of many of those of whom I have the charge, may I not be permitted, in the strong impulse of duty, to ask— if the bounty of Episcopalians now generally distributed, were confined to their own household, till the wants of that household were supplied; if their contributions for religious purposes were bestowed on Missionary, Bible, and Common Prayer Book Societies, and other institutions under the exclusive control of their own Church, would they violate any apostolic precept; any dictate of a sound and enlightened benevolence; or fail in the duty of extending in its purest form the kingdom of the Redeemer?"

Deeply sensible of the high importance of the matters contained in the foregoing extract, and of the soundness of the principles it inculcates, the Board cannot repress their desire, earnestly to recommend them to the serious consideration of their fellow Episcopalians. Let it not be said, that we are less solicitous for, and faithful to, the interests of our Church than other denominations; let us not be reproached for our indifference to the diffusion of religious principles, as maintained by our venerable Church. Our zeal, our exertions, our pious contributions are due to her. In the exercise of our benevolence and Christian zeal, let us invariably act upon the same consistent and prudential principles which govern us in the common affairs of life, and our Church will never want our best, our most ardent efforts for her good.

The Board commend their suc-

cessors in office, and the interests of the Society, to the protection and blessing of the great Head of the Church.

All of which is respectfully submitted.

FLOYD SMITH,
Corresponding Secretary.

On the New Year. By Bishop Horne.

As the season annually returns when it pleaseth God to begin again his work, which men so often behold, of renewing the face of the earth, by commanding the sun to re-visit and cheer our world; where nature, during his absence, hath drooped and languished away, but is again to be raised from the death and deformity of winter, to the life and beauty of spring; until, by a silent progressive operation, the year be crowned with the loving-kindness of the Lord; are we not hereby directed to look up, by faith, to the great Luminary of the intellectual world; who declareth from his glorious throne, "Behold," I make "all things new;" beseeching him to rise upon us with healing in his wings; to visit us with the light of his countenance, and the joy of his salvation, that so old things may pass away, and we may be renewed in the spirit of our mind; to disperse the clouds and darkness of ignorance; to lay the wintry storms and tempests of disordered passions, and introduce into our hearts the calm and gladsome spring of everlasting righteousness and peace; to pour upon the year all the blessings of that glorious festival with which it commenceth; and, in one word, by making it holy, to make it happy?

A MOTHER'S LOVE.

(BY MONTGOMERY.)

A MOTHER'S LOVE,—how sweet the name!

What is a Mother's Love?

—A noble, pure, and tender flame,
Enkindled from above,

To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a Mother's Love.

To bring a helpless babe to light,
Then while it lies forlorn,
To gaze upon that dearest sight,
And feel herself new-born,

In its existence lose her own,
And live and breathe in it alone;
This is a Mother's Love.

Its weakness in her arms to bear;
To cherish on her breast,
Feed it from Love's own fountain there,
And lull it there to rest;
Then while it slumbers watch its breath,
As if to guard from instant death;
This is a Mother's Love.

To mark its growth from day to day,
Its opening charms admire,
Catch from its eye the earliest ray
Of intellectual fire;
To smile and listen while it talks,
And lend a finger when it walks;
This is a Mother's Love.

And can a Mother's Love grow cold?
Can she forget her boy?
His pleading innocence behold,
Nor weep for grief—for joy?
A Mother may forget her child,
While wolves devour it on the wild;
—Is this a Mother's Love?

Ten thousand voices answer "No!"
Ye clasp your babes and kiss;
Your bosoms yearn, your eyes o'erflow;
Yet ah! remember this;—
The infant, rear'd alone for earth,
May live, may die,—to curse his birth;
—Is this a Mother's Love?

A parent's heart may prove a snare;
The child she loves so well,
Her hand may lead, with gentlest care,
Down the smooth road to hell;
Nourish its frame,—destroy its mind;
Thus do the blind mislead the blind,
Even with a Mother's Love.

Blest infant! whom his mother taught
Early to seek the Lord,
And pour'd upon his dawning thought
The day-spring of the word;
This was the lesson to her son,
—Time is eternity begun:
Behold that Mother's Love.*

Blest Mother! who, in wisdom's path,
By her own parent trod,
Thus taught her son to flee the wrath,
And know the fear of God:
Ah! youth, like him enjoy your prime,
Begin eternity in time,
Taught by that Mother's Love.

That Mother's Love!—how sweet the name!
What was the Mother's Love?
—The noblest, purest, tenderest flame,
That kindles from above:
Within a heart of earthly mould,
As much of heaven as heart can hold,
Nor through eternity grows cold:
This was that Mother's Love.

* 2 Tim. i. 5. and iii. 14, 15.

FOR THE CHRISTIAN JOURNAL.

A HYMN—for Charity Children.

SOURCE of good and consolation,
The widow's Judge, the orphan's Friend,
From thy heavenly habitation,
The blessings of thy mercy send
On thy poor and helpless offspring,
Who now thy gracious aid implore,
And to thy name their praises sing,
Wishing to love thee and adore.

Chorus.

Our voices raise,
Our God to praise,
"In his name Jah,"
Hallelujah.

Submissive to thy righteous will,
May we not murmur nor repine;
Convinced, thy dealings to us still,
Thou dost for our best good design.
May we then walk in righteousness,
Thy blessed Spirit guide our ways,
Give us content with godliness,
Riches, above what earth displays.

Our voices, &c.

Since then, Father, of thy goodness,
For the poor thou hast prepared,
May we gratefully, in meekness,
Use the blessings by us shared:
Teach us in compassion's tears,
To recognize thy pity, Lord;
And in the voice that soothes our fears,
To own the promise of thy word.

Our voices, &c.

May thy richest blessings hover
O'er our friends and guardians kind,
And affliction's gloom ne'er cover
The light that springs from peace of mind.

And though them we can't requite,
Thou wilt remember them, we trust,
When, at the resurrection bright,
Thou wilt to joy, receive the just.

Our voices, &c.

OBITUARY.

[From the New-York Evening Post of November 16.]

DIED, on Sunday morning, November 14th, at his residence in Stratford, Connecticut, in the 93d year of his age, WILLIAM SAMUEL JOHNSON, LL. D. late President of Columbia College, &c.

Dr. Johnson was the eldest son of the Rev. Dr. Johnson, the first President of the College of this city, a man to whom the religion and learning of this country are indebted for many important services. He was born at Stratford, Connecticut, in 1727, and was educated at Yale College, where he received the degree of A. B. in 1744. He afterwards pursued his studies for some time at Harvard University, where he was admitted to the degree of A. M. in 1747, and his name has for several years appeared in the catalogue of that institution, as

the oldest living graduate. He then applied himself to the study of the law, and his first appearance at the bar, forms an epoch in the legal history of his native state. The legal system of Connecticut was at that time exceedingly crude, and the irregular equity by which the courts were guided was rather perplexed than enlightened, by occasional recurrence to a few of the older common law authorities, which were respected without being understood.

Dalton's Sheriff, and Justice of Peace, and one or two of the older books of Precedents, formed the whole library of the bar and the bench.—General literature and taste were, if possible, at a still lower ebb among the profession. Mr. Johnson, gifted with every external grace of the orator, a voice of the finest and richest tones, a copious and flowing elocution, and a mind stored with elegant literature, appeared at the bar with a fascination of language and manner, which those who heard him had never even conceived it possible to unite with the technical address of an advocate.

At the same time, he rendered a still more important service to his countrymen, by introducing to their knowledge the liberal decisions of Lord Mansfield, the doctrines of the civilians, and afterwards (as more general questions arose) the authorities and reasonings of Grotius, Puffendorf, and the other great teachers of natural and public law.

He soon rose to the highest professional reputation, and after passing, with honour, through almost all the respectable elective offices of the colony, was sent, in 1766, by the colonial legislature, to England, as their Agent Extraordinary, for the purpose of arguing before the royal council, a great land cause of the highest importance to the colony. He remained in England until 1771.

During his residence in London, he became intimately acquainted with many of those great men, who, in various walks of science and letters, of the Church and the law, contributed to make that period of English history so splendid. Secker, Berkeley, the amiable and elegant Lowth, Horne, Porteus, Newton, Jones, Sir John Pringle, Wedderburn, Dunning, Burke, and Lord Mansfield, were among his warmest friends. Dr. Samuel Johnson, too, who had not yet learnt to hate the Americans, took a particular liking to his transatlantic namesake, claimed relationship with him, (though the connexion was never very clearly made out,) and after his return to this country kept up a correspondence with him for some years. During this period, the University of Oxford conferred upon him the degree of Doctor of Civil Law, and he was elected a Fellow of the Royal Society, on the re-

commendation of Sir John Pringle, who was at that time its president.

After his return to his native country, he again applied himself to his profession, and, some time after, was appointed one of the judges of the superior court of Connecticut. He also represented the state for some years under the old confederation. Upon the calling of the convention at Philadelphia, for the purpose of framing a new constitution for the United States, Dr. J. was sent as delegate from his native state, in company with Ellsworth and Sherman. Here he was eminently useful. Great as the talents of that illustrious assembly were, yet its deliberations were often impeded by jarring interests and local feelings. Dr. Johnson's views were all liberal and national, and, "seeking peace in the spirit of peace," he was frequently the happy instrument of conciliation between the jealousies and fears of the smaller states, and the claims of the great ones. The most peculiar and original feature of our government, is understood to have been suggested by him. He first proposed the organization of the senate as a distinct body, in which the state sovereignties should be equally represented and guarded, while the weight of population might be felt in the house of representatives.

On the first organization of the new constitution, Dr. J. was elected a senator in Congress, and, in that station, largely contributed to form those institutions, and to lay down those rules which were hereafter to give to the new government its energy and direction.

Among other acts of great public importance, the bill for organizing the judiciary establishment of the United States, was drawn up by him, in concert with his colleague Oliver Ellsworth. This was not only a work of much labour, but of some address, as it was necessary to form a system which might not only answer the great ends of public justice, but, at the same time, preserve a great uniformity in the mode of its administration, and maintain the authority of the national government, without encroaching upon the state jurisdictions, or rudely innovating upon their established forms of practice.

About this period Columbia College, which had fallen into decay during the war, was re-organized, and began to attract some share of public attention and patronage. In 1792, Dr. Johnson was elected to the presidency, and continued to fill that station with great dignity and usefulness until 1800, when, in consequence of the infirmities of advancing age, he resigned his office, and returned to his native village, where he has ever since resided.

Though retired from busy life, he retained, to the last, the vigour and activity of his mind, the ardour of his literary en-

thusiasm, and the most lively interest in all that concerned the welfare of his country and of the Christian world. There are some noble lines of S. Johnson, which the writer of this notice has frequently applied to him, and no language could more happily describe his virtuous and venerable age.

—The virtues of a temperate prime,
Bless with an age exempt from scorn or crime;
An age that melts with unperceived decay,
And glides in pious innocence away;
Whose peaceful day benevolence endears,
Whose night congratulating conscience cheers,
The general favourite as the general friend,
Such age there is, and who shall wish its end?

His age so far extended beyond the ordinary lot of man, the purity of his life, the kindness and humility of his disposition, and the unshaken confidence of his religious faith, all conspired to invest his character with a sacredness which almost made him regarded as a being belonging to another world, though still lingering among us; and the feelings which his death has excited, are rather solemn than sad. His name is strongly associated with many of our most valuable institutions, and will continue to be venerable, as it has long been dear, to his countrymen.

In noticing the recent demise of the truly honourable WILLIAM SAMUEL JOHNSON, *Doctor of Laws*, of Connecticut, it should have been added, that he was for some time before his decease, the only surviving member of the celebrated Congress of 1765; and we have been made acquainted, by Jonathan Hastings, Esq. of this town, who was secretary of the committee of Public Safety in 1774-5, of the following political anecdote of the deceased, which deserves to be recorded:—"In that year Dr. Johnson, in company with Judge Wolcott* (father, we believe of the present Governor of Connecticut) applied to the Committee of Safety, then sitting in Cambridge, for permission to repair to General Gage, to make an effort, if possible, that the horrors of war between England and America might be closed and averted. Permission was given, and these patriots repaired to Gage's head quarters, where, for two days, they exerted their talents, to effect the object of their wishes. But Gage was inexorable." Our informant adds, "I shall never forget the zeal and eloquence with which Dr. Johnson acquainted the committee, on their return, of the interview he and his colleagues had with Gen. Gage. He had all the talents of Chesterfield, without any of his vices."—*Boston paper*.

Dr. Johnson retained to the very last the singular fascination of his manners and great power of colloquial eloquence. A

* Judge Wolcott was the uncle of the present Governor, who is the son of the late Governor Wolcott.

gentleman of South-Carolina, of high standing, thus speaks of Dr. Johnson, in a letter recently written to his friend in this city. "In the summer of 1817, I visited Stratford, and never shall I forget the delightful hours I passed in company of your venerable and excellent relative. He carried me back to his residence in England, and to the company of Johnson, of Mansfield, and of Chatham. The theme made him eloquent; and I shall ever consider it a happiness to have heard that eloquence which produced such an impression upon the royal council of England. Age, though it had impaired his person, and a little dimmed his eyes, had still left him a voice of the finest tones, which I can never forget."—*Evening Post.*

Among the circumstances that should endear the memory of Dr. Johnson to the Churchmen of Connecticut, and indeed to sound Churchmen generally, ought to be mentioned his attachment to the distinguishing principles of the Church. He was a Churchman of the Old School—of the School of Andrews, of Leslie, of Potter, of Horne, of Jones, and of Horsley. He considered the Church as a divinely constituted society under Jesus Christ its head; and maintained that communion with this Church as the mean of union with its divine head, is to be preserved by submission to the ministrations of its divinely authorized officers. Having "diligently read Holy Scripture and ancient authors," he believed that "there have been from the Apostles' times these orders of ministers Bishops, Priests, and Deacons," and that Episcopal ordination is the mode of obtaining a valid commission for the ministry. These are the principles which, at a time when Episcopacy was almost unknown in Connecticut, had induced his father, the Rev. Dr. S. Johnson, and his associates, Dr. Cutler, the President of Yale College, and others, to renounce their Congregational or Presbyterian ordination, and to cross the Atlantic in order to obtain Episcopal orders. In the enlightened mind of Dr. William S. Johnson, these principles were not embraced from the prejudices of education, or from reverence to parental authority; but they were the result of an investigation which he did not deem beneath his acute and vigorous powers. Animated by apostolic and primitive views of the constitution of the Chris-

tian Church, he cherished the warmest attachment to the Protestant Episcopal Church, which he considered as formed on the apostolic and primitive model; and ceased not, when disqualified by the infirmities of age for active exertions in her behalf, to express the most lively solicitude for her prosperity. Until the last moment of his life, though unable to hear the services of the sanctuary, he continued to unite with the congregation in the prayers of the liturgy with the most reverential and edifying devotion. The Church, in Dr. Johnson, has lost a layman who was worthy of the age of Ignatius and of Cyprian; and who, warmly attached to her distinctive principles, adorned them by the fervour of his piety, and the purity of his life.

We subjoin, as pertinent to this subject, the following remarks, extracted from an interesting life of the Rev. Dr. S. Johnson, the father of Dr. William S. Johnson, written by Dr. Chandler, of Elizabeth-town, and which are annexed by the editor of that work.

"In the perusal of the preceding pages, the reader has no doubt been struck with the remarkable fact, that at the time when the Episcopal Church was unknown in Connecticut, the Rev. Dr. Cutler, the President of Yale College; Dr. Johnson; and other eminent Congregational Ministers in that State, were led to examine the subject of Episcopacy; and that their researches terminated in a resolution to obtain *valid* ordination from the hands of Bishops. This resolution was opposed to all the prejudices of their education, sanctioned and confirmed by the general belief and practice of their countrymen. It cast the most pointed and obnoxious censure on the religious constitution of their country, which every motive of interest and reputation urged them to respect and support. The important change in their views must therefore have been a reluctant sacrifice paid to *truth*. They could have been excited only by that confidence which a sense of the supreme obligations of truth inspires, to carry into effect a resolution which they foresaw would subject them to many worldly inconveniences, and to general odium and reproach, at a period when

the sacred rights of conscience were less understood and respected than at the present day.

"There are found persons who assert, that all inquiries concerning the mode of conveying from the Divine Head of the Church the authority of the Priesthood are trivial, useless, and even hostile to the interests of piety; and that those who engage in them betray a narrowness of mind and disposition incompatible with the enlarged love of truth, and with *Christian charity*. But may not the language of expostulation be justly raised against those who sport these assertions? In treating *contemptuously* a subject which, to say the least, many wise and good men in every age have deemed of the first importance, do they not warrant the suspicion that they have never seriously and fully examined it? The advocates of Episcopacy, while they are anxious to enforce, what the universal Church has always maintained, the necessity and efficacy of the ministrations of a *valid Priesthood*, and the duty of preserving "the *unity* of the spirit in the bond of peace," do not presumptuously withhold the mercies of God from any who *sincerely seek* to know and to do his will. Does not then the charge of violating the spirit of Christian charity recoil on those who thus, unjustly and intemperately, cast it on others?

"It is not the intention of the editor to attempt to exhibit the importance of the inquiry concerning the *mode* in which *valid ordination* is to be obtained. This inquiry is conducted to a clear, and, he ventures to say, unanswerable conclusion in the tracts of the immortal Chillingworth and Leslie; men who yield to none in strength and variety of talents, in closeness of reasoning, and in extent and accuracy of learning, and to whom the Church is indebted for the best defences that are extant of her faith and doctrines. Nor is it his intention to prove, that in every age of the Church, men of the most exalted piety and talents, from the holy martyr Ignatius, Bishop of *Antioch*, the contemporary of the Apostles, to many who now shine as distinguished luminaries in the Church, uniformly hold the language, 'Let no man do any thing of what belongs

to the Church *without the Bishop*." He deems it, however, necessary to remark, that no one who has perused the preceding pages can consider Dr. Johnson's opinion of the necessity of *Episcopal ordination* to the exercise of a *valid ministry*, as the offspring of a weak and uninformed mind, or of a narrow and bigotted heart."

Died, at New-Rochelle, Westchester county, New-York, on Friday, November 12, the Rev. THEODOSIUS BARTOW, in the 72d year of his aged; for nearly 30 years Rector of Trinity Church in that place.

CONSECRATION and INSTITUTION.—St. Michael's Church, Trenton, in the Diocese of New-Jersey, was consecrated to the service of Almighty God, by the Right Rev. JOHN CROES, D. D. Bishop of the said Diocese, on the 17th Nov. last; on which occasion divine service was performed by the Rev. JOHN C. RUDD, Rector of St. John's Church, Elizabeth-Town, New-Jersey, and an impressive and appropriate discourse delivered by the Bishop.

On the following day the Rev. ABIEL CARTER was instituted Rector of the said Church, by the Right Rev. the Bishop of the Diocese. Morning prayer was performed by the Rev. CHARLES M. DUPUY, Rector of St. Luke's Church, Germantown, Pennsylvania, and the Rev. ABRAHAM BEACH, D. D. preached a sermon suitable to the occasion.

It is due to the zealous and generous exertions of the Episcopalians of Trenton; and it is proper, also, as an incentive to similar undertakings in other places, that the circumstances, in relation to the building of this Church, should be generally known.

On the 20th of April of this year, they began to take down the old edifice, which was too small to meet the present exigencies and the flattering prospects of the congregation, and was, moreover, so much impaired by the ravages of time, as to render any alteration or enlargement inexpedient. The foundation of the new edifice was laid about the first of May, and it was entirely completed, with neat and beautiful hangings for the desk, pulpit, &c. and with a fine organ, before the 17th of November.

The exterior is a chaste and beautiful specimen of the Gothic style of architecture, rough cast, in the best style of workmanship, and the building is 64 feet by 41.

The Church was built by contract; by the terms of which, the mechanics were to receive \$5,700, together with the old building, as it stood, which was estimated at \$1000; and they were bound to deliver the key of the Church by the 20th of November.

It is the decided opinion of competent judges, that another building of the same dimensions and workmanship, might be erected for \$1,500 or \$2,000 less than the present has cost.

These facts are highly creditable to the zeal and liberality of the Episcopalians of Trenton, and they ought to stimulate those of other places, where there may be churches too small for the size of the congregations, and which, from decay and dilapidation, could not be repaired and enlarged but at a very considerable expense, to follow their example, and to rebuild rather than to alter.

CONSECRATION AND ORDINATION—On Wednesday, the 10th of Nov. a neat and commodious stone edifice, erected in the town of Newburgh, was consecrated, by the name of St. George's Church, to the worship of Almighty God, by the Right Rev. Bishop Hobart. At the same time and place the Rev. Lucius Smith, Deacon, officiating minister at Auburn, Cayuga county, was admitted to the holy order of Priests, and Mr. Diodatus Babcock, residing at Buffalo, to the holy order of Deacons.

We have obtained the following extract from the sermon delivered on the occasion by the Bishop.

"But a short time since, there were only a few families of our Church in this town, scarcely sufficient to form a worshipping assembly. No one of those individuals, however sanguine, could have anticipated the present auspicious state of things. A respectable congregation now meet steadily for worship. The memorials of the Redeemer's mercy and grace which, at first were celebrated by only three or four communicants, are now received by 10 or 12 times that number; and this day witnesses the consecration to Almighty God of this substantial and commodious edifice.

"I am satisfied that you will join with me in ascribing, under the Divine blessing, much of the credit of your spiritual prosperity, as well as of the erection of this building, to that servant of the Lord who, with singular zeal and industry, has laboured among you." While he faithfully ministered to your spiritual edification, he has excited you to the pious resolution of building a temple to the Lord, has animated you under every discouragement, and devoted a large share of his time and his exertions to providing means for erecting it, and to the superintendence of the work. Still, without your liberality, your zeal, and perseverance, his attention and diligence would have been ineffectual. Your joint exertions are now rewarded in the completion, through many discouragements and difficulties, of an edifice which, while it reflects credit on those who im-

mediately contributed to the erection of it, is an ornament to this flourishing town, and which, therefore, should be viewed with pleasure by all its inhabitants."

ORDINATION.—On Wednesday, Nov. 17, an Ordination was held in Christ Church, Middletown, Connecticut, by the Right Rev. Bishop BROWNELL, when Mr. EDWARD RUTLEDGE, of Charleston, South-Carolina, was admitted to the holy order of Deacons.

Anecdote of Dr. (since Bishop) Horsley, while Chaplain to the Bishop of London.

As examining chaplain, he was remarkably strict, and on no occasion did he suffer rank, friendship, or partiality to bias him in giving a wrong recommendation. Ignorance and negligence met with no favour or excuse from him; and many who came in full confidence of their own abilities, or in a reliance upon the strength of their connexions, were peremptorily returned as insufficient. On one occasion a candidate of considerable rank applied with his credentials, quite in a careless, self-important manner, as if he came rather to confer than to receive a benefit. The chaplain eyeing him in his usually acute way, said, "I suppose, Sir, you have duly applied to theological authors in the course of your studies." "Why, yes, Sir, I have lately been skimming them!" "Oh, then," said the Doctor, "no doubt, as that is the case, but you will favour me with the cream." It happened, however, that the fopling had neither milk nor cream; and, therefore, he was obliged to go into the army, to the mortification of his noble relatives, who were very angry with the chaplain for what they termed excessive rigour.

In consequence of the engagements of the Right Rev. Bishop Hobart, he is compelled to relinquish his participation in the editorial labours of this work. The Rev. James Montgomery will hereafter be associated with the Rev. Mr. Onderdonk as one of the editors. Bishop Hobart will, however, continue to favour it with occasional communications, and will occasionally superintend it, but is not to be considered as generally answerable for its contents.

Errata.

Page 335, 2d col. l. 13, insert *divine* before "command." 24, instead of "upon the mercies of redemption," read *upon the ground of the mercies, &c.* 33, read on for "in."

34, put *so* before *conspicuously*. Page 337, 1st col. l. 12, after *teachers*, read *who*. last line but one, for "to their influence," read *in its influence*.

2d col. l. 30, for "well done, thou good and faithful servant," read *well done, good and faithful servants, enter ye into the joys of your Lord*.

Page 352, 1st col. l. 22, for "fear," read *beast*. In noticing the day recommended by the Governor of the State of New-York as a day of Public Thanksgiving and Prayer, page 352, we erroneously have it, "Thursday, the 23d of December." It should have been Wednesday, the 22d.

* The Rev. John Brown, who took charge of this episcopal consecration in 1816.

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